

KJV vs. Martin Luther:

A Scriptural Refutation of Lutheranism,
Consubstantiation & Sacramentalism



DAVID MICHAEL CURTIS



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*Analyzing the Great Debates—vs. Rome, Erasmus, and Zwingli—
Through the Lens of the King James Bible Alone*

by David Michael Curtis

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A Note to the Reader Regarding the Second Edition: To make the Sentinel GPT series easier to navigate, the foundational content previously included in all 52 books has been removed from this specific edition. That shared material has been consolidated into a standalone volume: [The Loud Cry: Babylon is Fallen, Come Out of Her My People](#), which I highly recommend reading at least once. By moving that material, this newly updated edition makes room for fresh, targeted sections designed to significantly sharpen the book's focus.

About the Author

Amazon.com Author Page ([CLICK HERE](#)) :
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David Michael Curtis has spent decades building one of the largest interconnected independent Christian libraries in modern publishing. His work spans theology, biblical fiction, history, constitutional studies, marriage, and health, with more than one hundred and forty published books across Kindle and Audible.

Rooted in intensive topical study of the King James Bible, his writing is built upon a unified framework designed to examine Scripture through direct verse comparison rather than denominational tradition. His theological works and novels operate together as one connected body of material, carrying readers from systematic Bible study into fictional narratives that explore faith, persecution, culture, and discipleship across both ancient and modern worlds.

Through this lifelong project, David's goal has remained consistent: to create books that challenge readers to examine the Scriptures carefully, think deeply about their faith, and follow the biblical text wherever it leads.

Mr. David Michael Curtis's theological and nonfiction works on Kindle and Audible include:

- [**The Topical Bible Studies \(KJV\) Encyclopedia \(10 Volumes\)**](#)
- [**The Godhead: Father, Son, and Holy Ghost Series \(4 Books\)**](#)
- [**Jesus Christ: Prophet, Priest, and King Series \(5 Books\)**](#)
- [**The KJV vs. Institutional Churches Series \(18 Books\)**](#)
- [**The Eschatology \(End Times\) Series \(11 Books\)**](#)
- [**The Foundations of the Faith Series \(8 Books\)**](#)
- [**The Two Covenants Series \(9 Books\)**](#)
- [**The Marriage Handbook Series \(5 Books\)**](#)
- [**The U.S. Constitution: Our Common Ground \(4 Books\)**](#)
- [**Encyclopedia of Diet, Health and Natural Remedies \(9 Volumes\)**](#)
- [**The Signature Collection: Stand-Alone Biblical Studies \(12 book series\)**](#)

In addition to these studies, his published fiction catalog includes:

- [**The 1st Century House Churches Saga \(13 Novels\)**](#)
- [**The 21st Century House Churches Series \(13 Novels\)**](#)
- [**The Called-Out House Church Theological Thriller Series \(8 Novels\)**](#)
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Introduction



The Plowboy's Promise

William Tyndale was the instrument used by God to forge the English Bible. He was a master linguist, fluent in a multitude of ancient and dead languages, yet he refused to hoard this treasure for his academic peers. Because he dared to translate the scriptures into the common tongue, he was hunted by religious authorities across Europe, locked in a cold prison cell for eighteen months, and ultimately burned at the stake. He sacrificed his blood to break the monopoly of an institutional church that sought to keep the common man dependent on the priesthood. Tyndale consumed his own life to ensure the path to God remained visible to every eye.

This vision for total accessibility crystallized during a heated dispute with a titled doctor of the church. In that defining moment, Tyndale vowed that if God spared his life, he would cause a boy driving the plow to know more of the scripture than the priests themselves. Notice the precise nature of the promise. Tyndale did not vow to teach the farm boy Greek or Hebrew syntax; he promised to give the boy the scripture in his native tongue. Tyndale understood a fundamental reality: with a finished English translation in hand, the working man would never need dead languages to possess the full counsel of God.

It is the difference between a scholar studying the chemical formula of bread, and a hungry man who simply eats the loaf and lives. A scholar can map the exact proteins and carbohydrates of wheat upon a chalkboard, yet still starve to death. The plowboy eats the bread, gains strength, and goes to work in the field.

Centuries later, the quiet proof of Tyndale's wager still walks the earth. Consider a mind shaped by merely a sixth-grade education—a background the academic world naturally discards as unlearned and irrelevant. Yet, simple, relentless engagement with the open pages of the English Bible has allowed that same humble background to produce dozens of written works that challenge conventional worldly wisdom. It is not natural intellect that unlocks the text, but the Spirit of truth witnessing through the text itself. It quietly proves that a humble believer needs no university degree to handle the word of God.

This does not mean every teacher is dishonest or that every academic tool is entirely useless. Many sincere men have labored intensely to help others understand the Bible. But sincerity does not guarantee accuracy, and even well-meaning systems can quietly place blinders on the human eye.

The Echo Chamber

Today, any believer with enough money can purchase a massive digital library for any major denomination from the leading Bible software companies. For a few thousand dollars, a student instantly possesses hundreds of books, a highly curated set of lexicons, Greek dictionaries, and endless commentaries.

By simply selecting a specific theological tradition, that digital library becomes an immediate echo chamber. It creates a kind of tunnel vision, entirely shaped by a denomination's established systematic theology. The library reinforces the exact same core ideas, written by credentialed men who earned their degrees from universities teaching those exact perspectives. A man will have

endless sources to quote, providing his sermons or debates with heavy academic weight. Yet, if he purchases a different library from a rival denomination, he can present the exact opposite theology with the very same level of scholarly backing.

In practice, a doctrinal system is easily supported when the sources used are already heavily aligned with its conclusions. Both sides of the theological aisle possess an impenetrable wall of scholarly backing. Both sides boast impressive names, trusted lexicons, deep Greek definitions, and long strings of initials after their names.

Five hundred years ago, Martin Luther stood at the Diet of Worms and pointed out that these different councils of men "have often erred and contradicted themselves." He bound his conscience only to the plain Word of God. That same reality remains true today. Opposing sides teach the exact same rules of interpretation and use a similar scientific method to dissect the Bible—commonly called expository preaching—yet they arrive at completely contradictory conclusions. When the identical academic method consistently produces opposite truths, the method itself can no longer be trusted as the final authority.

The issue is not the intelligence or the sincerity of the men using these tools. The issue lies in the limits of the method itself. Education is not the enemy, but darkness falls the moment education replaces direct, unfiltered engagement with the text.

The Arithmetic of Harmony

To step outside the echo chamber, a student must return to a foundation built purely on the plain English text. The journey of a true topical student often begins in obscurity. In 1993, one such nineteen-year-old student began a relentless pursuit of the truth using only a *Strong's Exhaustive Concordance*. For six years, he studied by forcefully flipping back and forth through the pages of physical scripture. The work was so intense that he wore out the bindings of eleven leather-bound Bibles, averaging a ruined, torn spine every six to nine months. Eventually, it required seven layers of duct tape just to hold the final book together long enough to keep reading.

Later years brought the transition to simple software, accelerating the ability to move between verses without destroying physical pages. Yet even with modern technology, the workspace must remain intentionally sparse. The tools of the trade are strict: the King James Bible, *Nave's Topical Bible*, the *Treasury of Scriptural Knowledge*, *Strong's Concordance*, and *Torrey's Topical Textbook*. There are no tabs open to modern commentaries. There are no theological dictionaries carrying the heavy slant of their respective denominations. By leaving the opinions of men out of the room, the student stays clear of the echo chamber and lets the text speak for itself.

This approach rests entirely on finding textual harmony. It begins with reading entire books of the Bible—such as Romans, Galatians, or Hebrews—from start to finish in a single sitting. But reading straight through is only the first step. When studying a book like Romans, the text must be broken down into as many major topics as possible. Every verse related to a specific topic is gathered, and the verses are read together until their shared meaning becomes clear and consistent.

This method is vital when reading the Apostle Paul. Many readers struggle to track his logic, but his writings become much easier to follow once his rhythm is recognized. Paul frequently packs several distinct, three-to-seven-word phrases into a single verse. The original Greek manuscripts did not contain the modern periods, commas, or verse divisions we rely on today. Because later men added the punctuation, readers blindly assume the phrasing is perfectly structured. Instead of reading a verse as one long, unbroken thought, it must be viewed as several distinct ideas packed tightly together. When studied topically—gathering everything Paul said on a single subject like faith or the law—his actual message clears like fog lifting off a road.

The guiding principle is absolute: *never build a doctrine on an isolated phrase*. Gather everything the Scripture says on the matter, and let the whole truth establish the doctrine.

Once a topic is exhausted within a single book, the scope expands to all of Paul's writings. This multiplies the number of verses, yet the standard remains unchanged: every verse must harmonize. From there, the study expands again to include the four Gospels, bringing the student face-to-face with the central doctrinal questions of the human condition.

Do we actually keep all of His commandments? Are we infused with a grace that helps us live as flawlessly as the Father in heaven, or are we simply counted as righteous through faith? Is Jesus the only man in history to perfectly keep the law, with His absolute obedience credited to our account? Or must we be infused with righteousness, striving to achieve that perfect obedience ourselves? This core divide—imputed versus infused righteousness—was the very earthquake that ignited the Reformation.

The Tumblers of the Lock

Students at Bible universities spend years learning a method of interpretation called hermeneutics. While there is no harm in the academic study of the text, the way it is widely practiced falls drastically short. It fails because the most critical rule of interpretation is usually missing: *gather every verse in the Bible on a given topic before reaching a conclusion*.

In standard practice, hermeneutics often begins with a single verse instead of the full set of verses on a topic. To understand the danger of this, imagine a combination lock on a heavy steel vault. If a lock has only one tumbler, a thief has a one-in-ten chance of guessing the combination and cracking the safe. But true topical Bible study requires aligning every verse on a subject—sometimes forty or more. If you face a combination lock with forty tumblers, the mathematical odds of unlocking it by accident become astronomical.

If a method is missing those forty tumblers and is instead built entirely on isolating a single verse, the lock remains firmly closed. No matter how much a scholar dissects that one verse using historical context, cultural background, or linguistic roots, he is still working with a single tumbler. He may speak with fierce authority, but the vault remains shut.

This is the fatal flaw of modern expository teaching. The standard method is to read one verse in isolation, after which the congregation closes their Bibles to listen to a forty-five-minute message. The theologian uses hermeneutics to interpret that single verse while it sits entirely separated from

the rest of Scripture. This is exactly why ten theologians from ten different denominations can sit in a single room, use the exact same hermeneutical rules, and teach ten completely different things. They are all staring at the same single tumbler, but turning it in different directions based on the traditions of their fathers. Only when every verse on the topic is aligned do the tumblers finally click into place.

Word studies suffer from the same isolation. A student might consult a Greek dictionary as a starting point, but resting on those definitions as final authority is a trap. The secular Romans and Greeks of the first century used the exact same words found in the New Testament, but relying on how the ancient, pagan world defined those words is entirely insufficient. Jesus and the apostles took the common Greek of the Mediterranean and infused it with a distinct, kingdom-level meaning.

If a theology is built using standard Roman definitions, it will inevitably mutate into a different religion than the one Jesus taught. The true method is to look up the definition, lay the dictionary on the shelf, and walk away. The student must then trace how Paul used that exact word across all his epistles, and how Jesus used it in the Gospels. Context, not a secular dictionary, defines the truth.

Topical study is an order of operations. It is a form of spiritual arithmetic. When gathering forty verses on the subject of faith, a student will find both positive commands and negative constraints. Some verses will say “believe.” Others will demand “obey.” The method is simply to add the positive statements and subtract the negative constraints. When read together without denominational pressure, they do not contradict; they explain each other. The text harmonizes from the simplest statements to the most complex.

Running the Gauntlet

This method of independence scales outward into a vast library of fifty-two volumes, easily identified by a distinct mark: a medieval knight holding a Bible and a sword. Because the resources used carry no commentary and no denominational bias, the student is not beholden to what a church father wrote or what a modern personality demands. There is no reason to remain dependent on a curated academic circle when the tools to find the truth are already available.

Navigating this library is designed to be a steady, unburdened journey. The architecture of the series is built to guide a reader through one hundred summary answers in approximately ninety minutes. As the foundation is laid, the student simply notes the number of any question that challenges the conscience. From the summaries in Part I, the reader can move directly to the Comprehensive Answers in Part II for a deeper dive. The subsequent sections offer Fireside Chats that bring doctrine to life through narrative, Topical Bible Studies that show the verses harmonizing in real-time, and a Defense section to address common objections.

By committing just two hours a week, a devoted reader can complete all fifty-two volumes in a single year. Through Kindle Unlimited and Audible Plus, this truth remains accessible to the average family without the crushing weight of heavy retail charges. It provides a practical education in the plain English text that easily rivals a traditional university degree.

Elite scholars will continue to boast of their advanced degrees and their mastery of ancient Greek. Yet, they will quickly find themselves outpaced by anyone who faithfully applies this simple method. Because Tyndale finished the exhausting work centuries ago, the modern reader does not need to dig through the dirt of dead languages to uncover the gold. He already holds the minted coin in his hand. While the academic expert obsessively dissects the text, the believing man simply consumes the plain English Bible as his daily bread. The scholar is left holding an empty formula, while the humble plowboy is fed, strengthened, and ready for the field.

Ephesians 6:13-18 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The question is now simple: will you test this for yourself, or remain where you are?



The Mechanics of Spiritual Alignment

When a vehicle first rolls off the assembly line, the wheels rest in perfect harmony. The chassis is balanced, and the steering column is calibrated to travel in a straight line without effort. But as a driver navigates the fractured asphalt of the world, the machine takes a beating. It hits potholes, strikes hidden curbs, and endures the relentless friction of the journey. Slowly, imperceptibly at first, the alignment begins to shift.

The driver may not notice the change immediately. Soon, however, the steering wheel begins to fight the hands that hold it. If the grip relaxes for even a fraction of a second, the car pulls sharply to the right or drifts lazily to the left. Instead of holding the clear path set before it, the heavy machinery seeks the ditch.

When the New Testament first emerged, it arrived during a volatile era. Just before the destruction of Jerusalem, the absolute foundation of the faith was laid in stone and blood. As apostles like Paul and Peter faced their impending martyrdoms, they did not leave behind a rough draft or an experimental prototype. They drafted a final will and testament for the early believers. The house church model inherited through their letters was a finished mechanism, calibrated by the Holy Spirit to navigate the worst storms of human history.

This original model drove down the straight and narrow way with flawless alignment. There was no need for the massive institutional structures, the dense academic jargon, or the professional religious class that dominates the modern stage. The apostles left behind a system that was lean, durable, and built for survival in an empire completely hostile to the truth. It was a blueprint designed for common people. They gathered in simple, lamp-lit homes, read the letters for exactly what the ink said, and walked in the power of the Spirit without the interference of a middleman.

The calibration of that first-century model rested entirely on the absolute authority of the Word, rather than the dictates of a centralized religious headquarters. Facing imminent persecution and the threat of the sword, early believers had to be completely self-sufficient in their grasp of the scriptures. They could not wait for a peer-reviewed academic journal to explain the Epistle to the Romans. They had to internalize the text, harmonize its commands, and live it out daily. That perfect alignment allowed the early church to thrive even as the institutional world crumbled to ash around them, proving that the plain word of God is all a devoted heart ever requires.

However, the current state of modern Christianity looks vastly different. Through centuries of accumulated tradition, worldly philosophy, and the hidden potholes of false doctrine, the collective body of believers has lost its alignment. The modern church no longer drives straight. It pulls hard to the right, steering toward the ditch of legalism—a rigid, breathless system where men attempt to earn divine favor through strict rule-keeping. Alternatively, it drifts to the left, sliding toward the muddy ditch of emotionalism and constant compromise, where fleeting feelings dictate the boundaries of faith.

To stay on the road today, the modern believer must fight the wheel constantly, exhausted by the sheer effort it takes just to walk with God. What is required now is not a new vehicle, nor a newly paved road, but a total realignment with the Scripture. The wheels of faith must be brought back

into harmony with the blueprint of the Master Manufacturer. The mandate remains unchanged: *“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”* (Matthew 7:14).

The Wreckage of the Ditch

When spiritual wheels fall out of alignment, the destination is always a ditch. It makes no difference whether a driver crashes into the ravine on the left or the embankment on the right; the final result is a wrecked vehicle and a journey that ends in failure. The institutional church has fractured into thousands of pieces because men have consistently chosen to die in a ditch rather than walk the straight path. History is littered with the rusted wreckage of these doctrinal collisions.

The ditch on the right is filled with the sharp debris of self-righteousness. It is the ditch of the Pharisee, the man who meticulously cleans the outside of the cup while the inside overflows with extortion and excess. Here, the rigid determinist willingly drives into the trench, proclaiming a harsh theology that strips away human responsibility. They teach that every single human action was pre-planned before the foundation of the world, effectively driving the vehicle completely off the road of love, mercy, and genuine free will.

Conversely, the ditch on the left is filled with the thick mud of cheap grace. This is the ditch where individuals use the boundless grace of God as a free license to excuse their own sin. The compromiser jumps into this mud, proclaiming that human emotion is supreme and that personal choice is the only metric of faith. They drift seamlessly into the broader culture, adopting its loose morals while complaining that the narrow way is simply too restrictive for the modern era.

These voices claim that because a soul is saved, daily actions no longer carry weight. Yet the Master’s command stands resolute: *“If any man will come after me, let him deny himself, and take up his cross daily, and follow me”* (Luke 9:23). The inhabitants of the left ditch have thrown away the heavy, splintered wood of the cross just to carry a soft cushion. Both sides hold tightly to a handful of isolated verses to defend their chosen ditch, but neither side possesses the whole counsel of God.

The False Authority of the Experts

This pulling effect is easily observed in the realm of politics, but tragically, the body of Christ has allowed the exact same dynamic to infect its ranks. Put one podium on the left and another on the right, and a false binary is instantly created. This theatrical setup forces the audience to believe they must pick between only two choices. On one side stand those who emphasize strict law and absolute sovereignty to the exclusion of human responsibility. On the other side stand those who emphasize grace and free will to the exclusion of holiness and obedience. The truth of the Bible is never a weak, lukewarm compromise between these two extremes. It is the bold, undeniable line that runs straight through the middle of them.

On the right side of the road sits a library of heavy theological books, and on the left sits another library of equal size. Both sides boast their own scholars, their own specialized dictionaries, and

centuries of tradition backing their claims. Yet, they fundamentally contradict each other on the core mechanics of the Christian faith. This happens because the foundation of both systems is entirely man-made. The determinist correctly points out the logical fallacies of the compromiser, and the compromiser rightly points out the cruel fallacies of the determinist. Both men are entirely right in their critiques of the other, yet both remain entirely wrong in their final conclusions.

When a simple believer sits across a table from one of these highly trained debaters, the experience is often overwhelming. The expert uses semantic sleight of hand to make the simple truth appear false, while his own complicated error appears true through the sheer force of his intellect. This is not the wisdom of God; it is merely the survival of the fittest philosopher. Jesus gave a clear warning about these titled authorities: *“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren”* (Matthew 23:8).

Realigning with the Wisdom from Above

To correct the drift, a believer must pull the frame of their faith back until it perfectly matches the original specifications. That exact specification is found clearly in the Epistle of James. *“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy”* (James 3:17). This single verse acts as a heavy lead plumb line. By it, every doctrine and every teacher must be measured.

The text begins by stating that the wisdom from above is first pure. It is entirely unmixed with the pollutants of human opinion, political agendas, or philosophical guesswork. It is the clear, cold water of the Word, not the muddy runoff of a scholar's commentary. After establishing purity, the scripture demands that wisdom be peaceable. It must actively unite what was previously broken and separated.

God is not the author of confusion. Confusion separates, divides, and causes strife among brethren. Furthermore, divine wisdom is gentle and easy to be entreated. It is open, accessible, and willing to listen. A man armed with the actual truth does not need to shout, bully, or complicate the issue to win a point. The truth is a lion. A lion does not require a defense attorney; it only needs someone to open the cage and let it loose.

The Harmony of the Center

True biblical alignment is found only in harmony. The truth does not force a choice between the verses on the right and the verses on the left; it accepts them all without a trace of hypocrisy. Hypocrisy, in this theological context, is the act of holding a double standard—claiming to believe the entire Bible, but quietly twisting half of its words to sustain a man-made system. The Creator is not a hypocrite, and His Word contains zero contradictions.

Alignment happens when a believer gathers every single verse on a given topic and listens to their unified testimony. The process starts with the simple, undisputed verses, letting the clear commands of Christ establish a solid baseline. The sovereignty of God is embraced because the

text plainly teaches it, and the absolute responsibility of man to repent is embraced because the text boldly commands it.

There is no need to force these two massive truths into a cage match. Instead, they stand together as the two parallel steel rails of a train track, bearing the heavy weight of the gospel and carrying the believer toward heaven. If a doctrine requires a person to ignore a verse, or to consult an ancient lexicon to redefine a common word like "world" or "all" just to make the system work, the wheels are out of alignment. The truth never asks a reader to deny a single verse of Scripture. It harmonizes them into a tightly unified whole that glorifies the one who wrote it.

The Foundation of Simplicity

The Gospel was not originally handed down to the scholars. It was given to the fishermen, the tax collectors, and the common laborers. It was written in a manner so plain that a child could understand the path to salvation, yet so profound that a king could spend his entire life searching its depths. *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"* (Matthew 11:25).

The religious systems on the right and the left are built entirely on complexity. They rely heavily on the idea that the Bible is a cryptic code, a puzzle that can only be deciphered by elite men possessing a seminary degree. They wield metaphysical concepts like weapons to intimidate the common believer into silence. They demand that a reader cannot trust their own two eyes when looking at the plain English of the text. But the necessary realignment is a complete return to the *"simplicity that is in Christ"* (2 Corinthians 11:3).

It is the quiet, unshakable confidence to read the text and believe exactly what it says. When the text states that Christ died for all, the aligned mind believes He literally died for all. When it boldly states that faith without works is dead, the aligned mind accepts that a living faith produces visible, undeniable fruit. There is no need for a dusty dictionary to prove that "all" really means "some," or that "dead" really means "alive."

The ultimate goal of every honest student of the Word must be to end the debate. Believers are not called to win hollow arguments or conquer their brothers in intellectual combat; they are called to find the peace that comes from a unified understanding of truth. *"And the fruit of righteousness is sown in peace of them that make peace"* (James 3:18). When the text is rightly divided, the supposed contradictions vanish. The tension dissolves, and the endless theological war ends in a lasting treaty of peace.

If the steering wheel pulls heavily to one side, a driver must not ignore it or pretend the drift is a natural part of the journey. If a believer frequently finds anger rising against others simply because they refuse to use a specific, highly regulated theological vocabulary, the alignment is already lost. The vehicle must be brought into the shop. That shop is the private prayer closet, and the only trusted manual is the plain, unadulterated text of the Scripture.

The modern believer must strip away the bumper stickers of denominational pride. They must remove the aftermarket modifications sold by popular preachers and ignore the modern GPS

programmed by the current cultural consensus. Instead, they must look closely at the ancient map that has never once failed. The road is straight, and the gate is narrow. But the Master walked it long before, leaving clear, unmovable footprints in the dust. The only task left is to keep the eyes firmly fixed on the Author and Finisher of the faith, realign the frame with the pure Word, and drive straight through to the Kingdom.

A Standard of Testability

Understanding the nature of the text requires a fundamental shift in how one views spiritual authority. True biblical faith never demands that a person place their absolute confidence in the hands of a stranger. For generations, believers have been trained to trust the academic credential, the history of a specific church, or the rhetorical skill of a charismatic speaker. They have been taught to look at the man behind the pulpit and trust his conclusions simply because he holds a title.

To demand that kind of trust would only build the very same man-made podium that must be dismantled. The strength of true theology does not rest on the authority of an author; it rests entirely on its testability. The power to independently verify every claim must remain firmly in the hands of the reader.

This requirement for independent proof led to a modern, rigorous method of cross-examination. The foundational text was subjected to the scrutiny of artificial intelligence, utilizing two distinct leading models as impartial judges. Relying on a single digital system would have produced an inferior, untested result. Instead, the theology was forced through two separate digital minds to cross-examine and refine the concepts. These systems were not used to generate new theology or invent clever arguments. They were deployed to test, challenge, and verify the method at every single stage. In the end, they served as cold, emotionless judges. This method strips away the demand to trust a human author and forces a direct confrontation with the biblical text itself.

The Core Rule of Harmony

Before examining the digital testing process, one must understand the foundation that governs this approach to scripture. The method is straightforward, transparent, and historically known as topical Bible study. To discover the absolute truth of any given subject, a person must first gather every single verse in the Bible that speaks on that exact topic. The mind cannot start with five isolated verses and attempt to build a massive philosophical system around them.

Once the comprehensive list is gathered—a list that usually contains thirty to forty distinct verses—the text must be read in plain English. The focus narrows to the concise, three-to-seven-word phrases contained within those verses. There is no need to consult a human commentary to explain what the text supposedly implies. There is no need for a deep academic grasp of ancient Greek or Hebrew linguistics to understand the core meaning.

The linguists who came before, men like William Tyndale, have already done the heavy lifting. Dozens of the finest scholars in the known world sat on the translation committees that produced the King James Bible in 1611. Their historic work stands firm against the absolute best secular linguists operating today. All that is required of a modern mind is to read their clear translation with a childlike faith and believe exactly what it says.

When a person approaches the text this way, they become bound by one non-negotiable rule. A believer is not allowed to hold a theological conclusion that contradicts even a single verse on the topic. If a conclusion requires a person to twist, ignore, or explain away a verse, that conclusion is

fundamentally broken. True biblical doctrine must rest in quiet, unbroken harmony across every single verse on the subject.

The Digital Gauntlet

Because the human mind is naturally prone to bias, it will instinctively protect its own deeply held beliefs. To ensure that theological conclusions truly met this strict standard of harmony, the material had to face a brutal digital gauntlet. This gauntlet was not built to prove a specific theology right; it was built to test whether it was fundamentally wrong.

The digital systems were given a single task: test the conclusions under strict, unyielding protocols. The artificial intelligence was strictly forbidden from accessing any human commentary, denominational statements, or historic theological traditions to explain away the biblical text. It was restricted exclusively to analyzing the plain text of the King James Version in English. The source material used to define the topics and provide the verse lists came from historic, unbiased tools like Nave's Topical Bible, Torrey's Topical Textbook, the Treasury of Scriptural Knowledge, and Strong's Concordance.

The artificial intelligence was instructed to analyze the theological conclusions against the full, exhaustive list of thirty or forty verses for every single topic. It had to verify if the writing remained in perfect harmony across the entirety of the text. If the machine detected even a slight scriptural contradiction, the conclusion failed the test. The digital systems served as impartial judges, entirely immune to the emotional loyalty of church tradition.

The Results of the Fire

This strict requirement for scriptural harmony was only the first stage of the verification process. The subsequent stages involved testing the written material against known logical and philosophical errors. The digital models were programmed to screen the theology against over fifty logical fallacies and twenty-five philosophical fallacies. This deep screening covered virtually every known intellectual trap and deceptive argument that men use to prop up weak ideas.

The theology held its ground under this severe scrutiny. No contradictions were found within the biblical analysis. The ideas remained consistent across all the gathered verses, never once relying on philosophical leaps or logical traps to bridge a gap in the text. The conclusions did not require redefining common, everyday words to force a man-made system to function.

Passing this test does not elevate the written text to the level of scripture, nor does it render the human mind that compiled it infallible. It simply proves that the topical method is sound, and the resulting theology is consistent with the whole counsel of God. The text passed through the highest, most advanced tiers of digital cross-examination without breaking its alignment. The truth of the scriptures proved, once again, to possess zero internal contradictions.

The End of the Expert Middleman

The most vital aspect of this digital gauntlet is that no one is required to take another man's word for it. Any individual can recreate this exact testing environment in their own home today. A person can pick up a physical copy of Nave's Topical Bible or open a free digital Bible application. This specific tool has provided exhaustive lists of verses for over twenty thousand topics for more than a century, remaining completely free of biased human commentary.

A reader can locate the core topics of the Christian faith and pull all thirty or forty of those specific verses. They can read those critical three-to-seven-word phrases directly with their own eyes. They can feed those exact verses into their own artificial intelligence program, upload a theological claim, and command the machine to cross-examine the words. The machine can be ordered to search for any logical fallacies, philosophical errors, or scriptural contradictions that a human mind might have missed.

If a reader does not like the pure biblical conclusions that result from this process, they can close the book and walk away. But no man can walk away from the reality of Nave's Topical Bible. Every person is fully capable of reading the text for themselves and following the exact same protocol using their own mind and their own Bible. The harmony of scripture can be verified independently, permanently bypassing the need for an expert middleman.

The Historic Advantage

This massive level of independent verification is a distinct advantage that modern believers hold over the most famous theologians of the past. Historical figures like Augustine, Martin Luther, and John Calvin critically lacked complete information before they locked in their final conclusions. Exhaustive concordances simply did not exist in the civilized world prior to the nineteenth century. These famous men were forced to construct their massive theology using a severely limited number of verses. It is highly reasonable to forgive these men, for they did the very best they could with the incomplete data they possessed in their respective centuries.

But a modern man living in the twenty-first century carries exhaustive concordances, advanced Bible software, and artificial intelligence right in his pocket. The modern mind has access to tools that can verify any conclusion against the entire King James Bible in a matter of seconds. This sharp reality leaves the modern reader with absolutely no valid excuse to remain locked in the incomplete, fractured theology of the past. The tools for theological safety are stronger today than at any point in human history, allowing a person to accurately and safely reach final spiritual conclusions.

The Weight of the Archive

To understand the gravity of this testing, one must understand the sheer volume of the material examined. This theological foundation was not generated overnight as a sudden digital experiment. The material submitted to the digital gauntlet represented a vast archive, built methodically over decades starting in the early 1990s. The database spanned over nine thousand pages, dozens of published volumes, and hundreds of transcribed lectures. This massive body of text provided the artificial intelligence with a broad, deep database from which to run its tests. This scale is not a

monument to human effort; it simply demonstrates the staggering weight and thoroughness of the verification process.

Navigating the Hundred Questions

The core of this theological journey requires a mind to systematically work through one hundred distinct questions and their biblical answers. These truths are built in a dual structure: a quick summary format and a highly detailed, comprehensive answer format. The one hundred summary answers are roughly one hundred and seventy-five words long. Because of this concise length, an average reader can consume all of them in exactly ninety minutes.

When beginning this process, a person should push themselves to read all one hundred summary answers in a single, uninterrupted sitting. Doing this creates a rapid succession of biblical truth that forces the gears of the mind back into sharp alignment with the King James Bible. The comprehensive, longer answers are strategically placed for anyone who requires a deeper dive. They stand ready specifically for the moments when a reader feels challenged, angered, or deeply convicted by the shorter text.

As the reader moves through the summaries, they should write down the specific number of every question that causes friction in their mind. They must pay close attention to the answers that challenge their personal theology the most. Later, they can return to those specific numbers and take the necessary deeper dive into the longer text. Through all of this, a person must never try to line up their understanding of the Bible with a specific church denomination. The only goal is to align the heart and the theology strictly with the pure text of the scripture.

The Final Challenge

If a person begins reading the Bible carrying the wrong goal in mind, they will inevitably arrive at the wrong destination. If a seeker's personal goal is simply to find a way to agree with Augustine, Martin Luther, John Calvin, or any modern preacher, they will easily find a path to do so. But trusting those historical men is not the path that leads to genuine salvation. The eyes must remain fixed on the King James Bible, and the mind must refuse to look away.

Trust must never be placed in a human author, and eternal trust must never rest on any mortal man. Biblical faith belongs exclusively to Jesus Christ and securely in His word. The theological goal must be violently clear from the very start of the journey. The ultimate goal is to bring human understanding fully and completely into line with the scripture alone.

Let every belief pass this threefold test. Demand full topical harmony with the entire Bible. Demand total freedom from logical fallacies. Demand absolute freedom from philosophical errors. The tools are ready in hand, the method is fully transparent, and the scriptures lie open. Do not trust the conclusions of men; test the pure word of God for yourself.

Part I: KJV vs. Martin Luther: 100 Summary Answers

The Foundation – Justification by Faith Alone

Question 1. According to Romans 3:28, do we conclude that a man is justified by faith with or without the deeds of the law?

Answer 1. We conclude unequivocally that a man is justified by faith **without the deeds of the law**. This biblical declaration is not a suggestion; it is a foundational axiom of the gospel. The law serves to reveal sin, but it possesses no power to create righteousness. Any attempt to introduce "deeds of the law" into the equation of justification is a direct contradiction of this clear scriptural conclusion. The gospel separates the source of our justification—faith—from the evidence of it, which is works. Righteousness is not achieved by what we do; it is received by what we believe. This core truth is the engine of the entire New Covenant, establishing that our standing before God is based on **Christ's performance, not our own**. To argue otherwise is to challenge the very conclusion that the Apostle Paul, by the Holy Ghost, lays as the bedrock of our faith.

Question 2. In Romans 4:5-8, does God impute righteousness to the one who "worketh" or to the one who "worketh not, but believeth"?

Answer 2. Righteousness is imputed only to him that **worketh not, but believeth** on Him that justifieth the ungodly. This is the profound and glorious paradox of the gospel. God does not credit righteousness to the account of the religious laborer, the moralist, or the one who presents a ledger of good deeds. Why? Because any righteousness we attempt to build on our own is, by definition, not the righteousness of God. Instead, God's grace is directed entirely toward the "ungodly" who ceases from his own works and trusts—believes—in the one who justifies. It is this **act of faith alone** that is "counted for righteousness." This scriptural fact dismantles any system of religion built on human effort and establishes that our acceptance by God is not a wage to be earned, but a gift to be received by the empty hand of faith.

Question 3. How does Romans 4:6-8 describe the man unto whom "God imputeth righteousness without works"?

Answer 3. The man unto whom God imputes righteousness without works is described by a single, definitive word: **"blessed."** This blessedness, however, is not a feeling or a subjective experience; it is a legal and eternal status. It is the blessedness of the man whose "iniquities are forgiven" and whose "sins are covered." It is the state of the man to whom the Lord **"will not impute sin."** This is the core of imputed righteousness. It is not merely the removal of a negative record; it is the absolute, divine declaration that sin is no longer counted against that person. This man is not blessed because he has achieved sinlessness. He is blessed because he has *stopped working* for his own righteousness and has instead, by faith, received a perfect righteousness from God, who legally covers his sins and refuses to charge them to his account.

Question 4. Does Philippians 3:9 instruct us to be found in Christ having our "own righteousness, which is of the law," or "the righteousness which is of God by faith"?

Answer 4. The apostle's singular passion was to be found in Christ, **not having his own righteousness**, which is of the law, but possessing only "that which is through the faith of Christ, the righteousness which is of God by faith." This verse presents an absolute and mutually exclusive choice. One cannot possess both. Our "own righteousness," which is built on law-keeping, religious performance, and personal effort, is one category. The "righteousness of God" is an entirely separate category, an "alien" righteousness that originates from God and is received *only* by faith. The apostle, a man who had the most impressive religious credentials possible, counted all of that effort as "**dung**" that he might win Christ and be "found" clothed in this divine, imputed righteousness. This is the only righteousness that is valid in God's court.

Question 5. According to 2 Corinthians 5:21, what is the great exchange that allows us to be "made the righteousness of God in him"?

Answer 5. The great exchange is the very heart of the gospel: "For he hath made him **to be sin for us**, who knew no sin; that we might be **made the righteousness of God** in him." This is not a metaphor; it is a divine legal transaction. Christ, the sinless Lamb, did not just *pay* for our sins; He was *made* sin. He legally took our identity as sinners upon Himself at the cross. In return, we who believe are not merely *considered* righteous; we are *made* the righteousness of God. We legally take His perfect identity upon ourselves. Our sin was imputed to Him, and His righteousness is imputed to us. This is how God remains both just and the justifier of the one who believes. It is the only mechanism by which a guilty sinner can be declared 100% righteous before a holy God, resting entirely on Christ's standing and not our own.

Question 6. Based on these verses, is justification a process of becoming righteous or a legal declaration by God?

Answer 6. Justification is, without question, a **one-time, instantaneous legal declaration** by God. It is a forensic act, not a therapeutic process. The verses speak in definitive, legal terms: "counted for righteousness," "imputeth righteousness," "made the righteousness of God." These are courtroom terms, not hospital terms. We are not "justified" by a process of *becoming* better people. We are justified by a divine verdict, handed down at the moment of faith, whereby God declares us to be perfectly righteous. This declaration is not based on any righteousness *infused* into us or any potential good works we might *do* in the future. It is based entirely on the finished work of Christ, which is credited—imputed—to our account. We are not "in the process" of being justified; by faith, we *are* justified.

Question 7. Is the righteousness we receive by faith an infused righteousness (making us inherently good) or an imputed righteousness (crediting Christ's goodness to us)?

Answer 7. The King James Bible teaches **imputed righteousness**, not infused righteousness. An "infused" righteousness, a concept that makes us inherently or personally good, is simply a repackaging of "our own righteousness, which is of the law." It turns salvation back into a process that depends on *us* and our spiritual performance. The KJV, by contrast, speaks of a righteousness that is "counted" and "imputed" (Romans 4). This righteousness is **alien to us**; it is Christ's perfect righteousness credited to our account. We are not made inherently sinless in our flesh; we are *declared* sinless in our legal standing before God. The man in Romans 4 is blessed not because he has been infused with goodness, but because God "will not impute sin" to him. Our standing before God rests on Christ's perfection, not our own.

Question 8. According to the KJV, can a person be justified by faith in Christ and by their own works or obedience to the law?

Answer 8. No. It is an impossible contradiction. According to the KJV, a person is justified by faith **without the deeds of the law**. The moment "works" or "obedience to the law" are added to faith as a *basis* for justification, the entire gospel of grace collapses. As Romans 11:6 states, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The two are mutually exclusive. You cannot be justified by a 50/50 mix of grace and works, or even a 99/1 mix. To add even one "deed of the law" as a *requirement* for your justification is to "frustrate the grace of God" (Galatians 2:21) and to fall from grace (Galatians 5:4). Justification must be **100% by faith alone**, or it is not by faith at all.

Question 9. What does Isaiah 64:6 call "all our righteousnesses"?

Answer 9. The prophet Isaiah, under divine inspiration, gives a devastating verdict on human goodness. He states that "all our righteousnesses are as **filthy rags**." This is not a description of our *sins*; it is a description of our *righteousnesses*. This refers to our best and most noble efforts—our religious duties, our charitable acts, our meticulous law-keeping, and our solemn liturgies. In the sight of a perfectly holy God, every work we produce from our own fallen nature is as polluted as a leprous, unclean garment. This single verse dismantles all human-centered religion. It forces us to ask a terrifying question: if our very best works are "filthy rags," what can we possibly bring to God to merit His favor? The answer is nothing. We must abandon our own "righteousnesses" and be clothed in His.

Question 10. If our best works are "filthy rags," what is the only righteousness that can stand before God?

Answer 10. If our own righteousness is exposed as "filthy rags," then the only righteousness that can possibly stand in the presence of a holy God is a **perfect, divine righteousness**. This is "the righteousness which is of God by faith" (Philippians 3:9). It is a righteousness that is not *achieved* by us but *imputed* to us. It is the personal, perfect, sinless obedience of Jesus Christ. He lived the perfect life we could not live, and by faith, His life-record is credited to our account, just as our sin-record was credited to His on the cross. We do not stand before God presenting our works, our liturgy, or our moral improvements. We stand before Him presenting **only Christ**. He is our

righteousness. This is the "best robe" of the prodigal son, the "wedding garment" of the parable—a righteousness that is not our own, but His.

Question 11. Does the KJV teach that justification is by "faith alone" (Sola Fide)?

Answer 11. Yes, absolutely. While the specific phrase "faith alone" appears only once in James 2:24 in a corrective context, the *doctrine* of justification by faith alone is the unambiguous heartbeat of the entire New Covenant. Romans 3:28 states we are justified by faith "**without the deeds of the law.**" Romans 4:5 says righteousness is counted to him that "**worketh not, but believeth.**" Philippians 3:9 sets "our own righteousness" in direct opposition to "the righteousness which is of God by faith." The entire book of Galatians is a defense of this principle. The KJV's consistent theological argument is that faith is the *sole instrument* that receives the gift of justification. Works are the *necessary evidence* and *result* of that justification, but they are never, in any way, part of the *basis* or *instrument* of it.

Question 12. How does Martin Luther's recovery of this doctrine of imputed righteousness align with the KJV's teaching?

Answer 12. Martin Luther's recovery of justification by faith alone was not the invention of a new doctrine, but the *restoration* of the original, apostolic, KJV-based gospel. He rediscovered the truth that had been buried under a thousand years of human tradition, ritual, and works-based religion. When Luther read that a man is justified by faith "without the deeds of the law" (Romans 3:28) and that righteousness is "imputed" to him that "worketh not" (Romans 4:5), he was simply reading the plain text of Scripture. His "protest" was a protest in favor of **Sola Scriptura**. His monumental step was to set this clear biblical doctrine, as found in the KJV, against the institutional "righteousnesses" of men, which are nothing but "filthy rags." His recovery of this truth was a direct and powerful alignment with the plain teaching of the King James Bible.

Question 13. Why must this doctrine of justification by faith alone serve as the foundation for analyzing all other doctrines?

Answer 13. Justification by faith alone is the **master key** that unlocks all other biblical doctrine. It is the plumb line against which every other belief and practice must be measured. Why? Because every doctrinal error, in some way, is an attack on this central truth. If justification is by faith alone, based on Christ's *imputed* righteousness, then any doctrine that adds human works, rituals, or legal requirements for salvation is false. Any doctrine that substitutes "our righteousness" (liturgy, penance, law-keeping) for Christ's righteousness is false. Any doctrine that confuses the *basis* of our salvation (Christ's work) with the *evidence* of our salvation (our works) is false. This doctrine is the great "firewall" of the gospel. It protects us from human tradition and "will worship" by forcing every question back to one: **Does this rest on Christ's work, or mine?**

Question 14. How does Galatians 5:4 warn those who attempt to be "justified by the law"?

Answer 14. The warning is severe and absolute. The KJV states, "Christ is become of **no effect** unto you, whosoever of you are justified by the law; ye are **fallen from grace**." This is one of the most sobering verses in all of Scripture. It teaches that grace and law-keeping are two different, and opposing, systems of justification. The moment a person attempts to establish their righteous standing before God through the law (which includes the Ten Commandments), they have, in that same instant, severed their connection to Christ as the source of their righteousness. They have effectively "unplugged" themselves from the entire system of grace. You cannot be saved by grace *and* by law. To choose law is to abandon grace. This is not a warning about losing a "feeling" of grace, but about forfeiting the very *doctrine* of grace itself.

Question 15. Before analyzing any other doctrine, do we agree that the KJV baseline is that justification is a free gift, received by faith alone, and consists of Christ's perfect righteousness being credited to our account?

Answer 15. Yes, this is the non-negotiable baseline and the immovable starting point for all subsequent analysis. The KJV establishes this truth with absolute clarity. Justification is a **free gift** (Romans 3:24, "Being justified freely by his grace"). It is received by **faith alone** (Romans 3:28, "without the deeds of the law"). It consists of Christ's perfect righteousness being **credited to our account** (Romans 4:5, "his faith is counted for righteousness;" 2 Corinthians 5:21, "made the righteousness of God in him"). This doctrine of *imputed righteousness* is the lens through which every other doctrine—be it on the church, the will, baptism, or the supper—must be viewed. If any other doctrine contradicts, compromises, or confuses this foundational truth, that doctrine must be rejected as unscriptural.

The Will – Augustinian Determinism vs. Scriptural Harmony

Question 16. Does the KJV present the debate between man's "free will" (Erasmus) and man's "bound will" (Luther) as a false dilemma?

Answer 16. The KJV completely sidesteps this purely philosophical debate by rejecting both unbiblical extremes. The "free will" of humanism, which suggests man can choose God out of his own inherent goodness, is a fantasy; the Bible is clear that we are "dead in trespasses and sins" (Ephesians 2:1) and "there is none that seeketh after God" (Romans 3:11). Conversely, the "bound will" of Augustinian fatalism, which insists man has *no* ability to even respond to God's call, is also unbiblical. This philosophy creates a deterministic god and contradicts the clear commands of Scripture. The KJV presents a **harmonized position** where God is sovereign in His drawing, and man is fully responsible to respond. This debate is a classic **false dilemma**, forcing a choice between two man-made systems, neither of which represents the full counsel of God's Word.

Question 17. According to Acts 7:51, can the Holy Ghost be resisted, or is His grace always irresistible?

Answer 17. The Holy Ghost can be, and *is*, resisted. Stephen's final, Spirit-filled indictment of the council was, "Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy**

Ghost: as your fathers did, so do ye." This single verse is a fatal blow to the entire philosophical system of "irresistible grace." If grace were irresistible, this statement could not be true. The text does not say they *tried* to resist, or *wanted* to resist; it says they *do* resist. This aligns with the rest of Scripture, which is filled with God's plea for men to turn, to choose, and to *not* harden their hearts. Grace is a *drawing* power, not a *forcing* power. The call of the gospel is a genuine invitation that can be tragically, and eternally, refused.

Question 18. Does 1 Timothy 2:4 state that God desires all men to be saved, or only a pre-selected few?

Answer 18. The KJV is explicit: God "will have **all men** to be saved, and to come unto the knowledge of the truth." This is a clear declaration of God's universal, benevolent desire. This verse, along with 2 Peter 3:9 ("not willing that any should perish, but that all should come to repentance"), is irreconcilable with any philosophical system that teaches God only desires, or has only made provision for, the salvation of a "pre-selected few." The fatalistic doctrine of "Limited Atonement" is a direct contradiction of this plain statement. The gospel is a *whosoever* gospel, not a *some-of-you* gospel. The offer is genuinely extended to all, even if all do not accept it. To teach otherwise is to accuse God of a desire He has explicitly disavowed.

Question 19. If God's grace is irresistible and He desires all to be saved, why are not all men saved?

Answer 19. This question exposes the logical and scriptural collapse of the fatalistic system. If we accept the two premises—that grace is *irresistible* (which the Bible denies) and that God desires *all* to be saved (which the Bible affirms)—then the only logical conclusion is universalism. That is, **all men must be saved**. Since we know from Scripture that all are *not* saved, one of the premises must be wrong. The KJV shows us which one it is. God's desire *is* for all to be saved (1 Timothy 2:4), but His grace is *not* irresistible (Acts 7:51). Therefore, men are not saved because, though God draws them and desires their salvation, they "**always resist the Holy Ghost**" and "will not to come to me, that ye might have life" (John 5:40). The fault lies in man's rebellious will, not in a lack of desire or power in God.

Question 20. Does John 12:32 state that Christ, if He is "lifted up," will draw some men or all men unto Him?

Answer 20. Christ's own words are, "And I, if I be lifted up from the earth, will draw **all men** unto me." This promise, fulfilled at the cross, is the engine of God's universal grace. The "lifting up" of Christ on the cross is the magnetic, divine power that draws *all* mankind. This drawing is not a selective call to a pre-chosen few; it is a universal call that makes salvation possible for every single person. This verse does not, however, teach that all men *will be saved*. It teaches that all men *will be drawn*. This drawing power of the cross is what enables the human will, which is otherwise dead in sin, to make a genuine response. It creates the *ability* to believe, but it does not *force* the belief.

Question 21. If man's will is so bound that he has no ability to respond (Total Inability), why does Joshua 24:15 command him to "choose you this day whom ye will serve"?

Answer 21. This question highlights the profound contradiction between Augustinian fatalism and the plain text of Scripture. The doctrine of "Total Inability," in its philosophical form, teaches that the unregenerate man is not just sick, but a *corpse*, utterly incapable of even responding to God's call. Yet, the Bible is filled with direct, urgent **commands to choose**. Joshua's command is not an empty, rhetorical gesture. It is a genuine command that implies a genuine ability to make a choice. God does not mock men by commanding them to do what is philosophically impossible. The same is true of Christ's command to "repent" (Mark 1:15) or Peter's to "save yourselves" (Acts 2:40). These are not suggestions. They are commands that presuppose a will that, when *drawn* by God's grace (John 6:44), has the genuine responsibility and ability to respond.

Question 22. What are the three commands given in Matthew 7:7 that place the responsibility of response on man?

Answer 22. The three commands are direct, simple, and place the responsibility of action squarely on the individual: "**Ask,**" "**seek,**" and "**knock.**" These are not passive suggestions; they are active, imperative verbs. Christ does not say, "Wait and see if you have been irresistibly chosen." He says, "Ask, and it shall be given you." This is the divine formula for how a man, drawn by God's grace, takes hold of salvation. The responsibility is on the man to *ask*. The responsibility is on the man to *seek*. The responsibility is on the man to *knock*. These actions are the very definition of a faith that "worketh not" (Romans 4:5) but simply reaches out to receive a gift. This scriptural command to *act* in faith completely dismantles the fatalistic idea that man is a passive pawn with no role in his own salvation.

Question 23. According to Matthew 7:8, who receives, finds, and has the door opened unto them?

Answer 23. The promise is as universal as the command. Christ declares, "For **every one** that asketh receiveth; and **he that seeketh** findeth; and to **him that knocketh** it shall be opened." The promise is not limited to a pre-selected "elect." It is open to "every one" who takes the step of faith. The condition for receiving is *asking*. The condition for finding is *seeking*. The condition for opening is *knocking*. This is the beautiful, harmonious balance of the KJV's position. God has sovereignly decreed that the door *will be opened*, but He has also decreed that it will be opened only *to him that knocketh*. God provides the door, the light, the strength to knock—but man must, by faith, perform the act of knocking. This places the responsibility for rejection firmly on the one who hears the command and refuses to knock.

Question 24. Does man's responsibility to "ask, seek, and knock" contradict God's sovereign power to draw?

Answer 24. No, there is no contradiction whatsoever. In fact, the two are perfectly complementary and form the complete, harmonized truth of salvation. They are not opposing forces; they are the two sides of the same divine coin. God's sovereign "drawing" (John 6:44) is the *cause*. Man's responsible "asking" (Matthew 7:7) is the *effect*. God's grace, through the "hearing of the word of God" (Romans 10:17), is the divine engine that *enables* the will, waking it from its spiritual death and giving it the power to respond. Man's response—to ask, seek, and knock—is the *evidence* that God's grace is at work. God sovereignly provides the power; man responsibly provides the response. Without God's drawing, man *cannot* ask. But God commands all men everywhere to repent, proving that His drawing is available to all.

Question 25. According to John 6:44, can any man come to Christ unless the Father first draws him?

Answer 25. No, he cannot. Jesus states this with absolute clarity: "**No man can come to me**, except the Father which hath sent me draw him." This verse is the biblical safeguard against the humanistic, Erasmian error of "free will." It establishes that man is *not* inherently good or capable of seeking God on his own. He is spiritually dead (Ephesians 2:1) and his will is in bondage to sin. Salvation, therefore, must *always* be initiated by God. God provides the first move. He is the one who "draws," who convicts, who enlightens, and who enables. This divine drawing is the non-negotiable prerequisite for salvation. This verse establishes God's sovereignty. But it does not define the *nature* of that drawing. For that, we must look to other verses, which show this drawing is universal (John 12:32) and resistible (Acts 7:51).

Question 26. According to Romans 10:17, what is the means by which God's drawing power operates and faith is created?

Answer 26. The means is explicit: "So then faith cometh by **hearing**, and hearing by the **word of God**." This verse demystifies the entire process. God's "drawing" power (John 6:44) is not a mystical, abstract, or arbitrary force that zaps some and ignores others. It is the objective, powerful, life-giving *message* of the gospel itself. The Word of God—the scriptures—contains the inherent power of the Holy Ghost to convict, enlighten, and create faith in the heart of the hearer. This is why Christ commanded His disciples to "preach the gospel to every creature" (Mark 16:15). God's sovereign method of drawing all men is by the universal proclamation of His Word. Faith is not created by a secret, irresistible decree; it is created by a public, resistible message.

Question 27. Does the KJV teach that God's grace forces the will, or enables the will to make a genuine response?

Answer 27. God's grace **enables** the will; it does not force it. The fatalistic concept of a grace that "forces" the will (irresistible grace) is a philosophical invention. The KJV teaches that we "do always resist the Holy Ghost" (Acts 7:51), which would be impossible if grace were irresistible. The KJV's model is one of *enablement*. We are dead in sins (Ephesians 2:1), but the Word of God is "quick, and powerful" (Hebrews 4:12). When God draws us through His Word, He is performing spiritual CPR. He is not forcing the man to live, but *enabling* him to take a breath. He is restoring

to the will the genuine ability to "ask, seek, and knock." The choice is then real. God's grace makes the response possible, but man's will must make the response actual.

Question 28. Does the KJV's "harmonized position" reject both fatalism (that man has no choice) and humanism (that man can save himself apart from grace)?

Answer 28. Yes. The KJV's harmonized position stands in the middle, rejecting both man-made philosophical extremes. It rejects the **humanistic** error of Erasmus ("free will") by affirming that "no man can come" unless God first draws him (John 6:44) because all are "dead" in sin (Ephesians 2:1). Man cannot save himself. But it also rejects the **fatalistic** error of Augustine and Luther ("bound will") by affirming that this drawing can be *resisted* (Acts 7:51), that God commands all men to *choose* (Joshua 24:15), and that the responsibility to *ask, seek, and knock* rests with "every one" (Matthew 7:7-8). The KJV teaches that man is not a puppet, nor is he a god. He is a fallen creature who is 100% dependent on God's enabling grace, and 100% responsible for his response to it.

Question 29. Is salvation 100% of God (because He provides the grace, the Word, and the drawing power) AND 100% man's responsibility (to "ask, seek, and knock")?

Answer 29. This is the perfect, scriptural harmony. Salvation is indeed **100% of God**, because without Him, we can do nothing. He provides the Word (Romans 10:17). He provides the drawing power of the cross (John 12:32). He initiates the call (John 6:44). He provides the grace that enables our will. He is the "author and finisher of our faith" (Hebrews 12:2). Yet, at the same time, it is **100% man's responsibility**, because God has sovereignly decreed that this salvation is only given to "every one that asketh" (Matthew 7:8). God provides the life-saving rope, but the drowning man must *take hold* of it. God commands, "Ask, seek, knock." He commands, "Repent." He commands, "Believe." Man's failure to be saved is never due to a failure in God's provision; it is always due to a failure in man's response.

Question 30. How does the Augustinian/Lutheran doctrine of a "bound will" (Total Inability) potentially contradict the KJV's command to "repent"?

Answer 30. The contradiction is profound. The KJV is clear: God "now commandeth **all men every where** to repent" (Acts 17:30). This is a universal, divine imperative. However, the philosophical doctrine of "Total Inability" teaches that an unregenerate man's will is not just hindered, but *so bound* that he is *utterly unable* to repent or believe, just as a corpse is unable to get up and walk. This creates a logical crisis. Why would a just God command "all men" to do something that, according to this philosophy, He has made it *impossible* for most of them to do? God does not issue empty, mocking commands. The KJV's position is that God's grace, through the Word, *enables* the will to obey the command to repent. The command is genuine because the enabling grace is genuine and available to all.

Question 31. What does Acts 7:51 ("ye do always resist the Holy Ghost") imply about man's ability to reject God's drawing?

Answer 31. It implies that the ability to reject God's drawing is not just a possibility, but a *reality*. The verse is an explicit, scriptural statement that God's grace is **resistible**. The Holy Ghost was actively working, drawing, and convicting these men, and their response was to "resist" Him. This single verse dismantles the entire philosophical pillar of "irresistible grace." If grace were irresistible, this verse would be untrue. Man, though he cannot *initiate* his own salvation, tragically retains the ability to *veto* it. He can "harden" his heart, "stiffen" his neck, and "always resist" the very power that is trying to save him. This is why, in the end, God can justly say, "I have called, and ye refused... ye have set at nought all my counsel" (Proverbs 1:24-25).

Question 32. How does the belief in fatalism create a "deterministic god" that contradicts the universal offer of the gospel?

Answer 32. Fatalism, by its very nature, *requires* a deterministic god. It teaches that all outcomes are pre-ordained by an unbreakable chain of cause and effect. When applied to theology, this philosophy (seen in Augustinianism and Calvinism) creates a god who, before the foundation of the world, secretly decreed who would be saved and who would be damned, *irrespective of their response*. This "deterministic god" is a philosophical horror who is in direct contradiction to the God of the KJV. The God of the KJV "will have **all men** to be saved" (1 Timothy 2:4). He is "not willing that **any** should perish" (2 Peter 3:9). He makes a universal offer: "**whosoever will**, let him take the water of life freely" (Revelation 22:17). A deterministic god who *only* wants *some* to be saved makes this universal offer a lie.

The Old Covenant (The Ten Commandments) vs. The New Covenant

Question 33. Does the KJV teach that the Ten Commandments are an eternal moral law, or are they part of a specific covenant?

Answer 33. The KJV is clear that the Ten Commandments are the centerpiece of a **specific, temporary covenant** made with a specific people (Israel) at a specific place (Mount Sinai). While its moral principles *reflect* God's eternal character, the *code itself*—"written and engraven in stones" (2 Corinthians 3:7)—was not an eternal law. It was the "schoolmaster" (Galatians 3:24) designed for a limited time. Its purpose was to condemn, to reveal sin, and to shut all men up under guilt, thereby pointing them to the *need* for a Savior. To mistake this temporary "ministration of death" for an eternal moral code is a fundamental error in rightly dividing the covenants. Christians are not under the Sinai covenant; they are under the New Covenant, sealed by the blood of Christ.

Question 34. In 2 Corinthians 3:6-7, what is the "ministration of death, written and engraven in stones"?

Answer 34. There is only one thing in all of Scripture that was "written and engraven in stones": **the Ten Commandments**, given to Moses on Mount Sinai. The KJV, in this passage, gives this covenant its proper, terrifying title: the "ministration of death." Why? Because the law, in its perfect holiness, offers no mercy, no grace, and no enabling power. It only *condemns*. Its job is to pronounce the death sentence upon every sinner. "The letter killeth," and this "ministration of death" was the ultimate expression of that killing letter. It was a covenant of condemnation, glorious in its holiness, but ultimately a covenant of death because no fallen man could ever hope to keep it. This is the covenant that Lutheranism, by retaining the Ten Commandments as a central rule, seeks to keep in force.

Question 35. *According to 2 Corinthians 3:7, 11, was this "ministration... engraven in stones" (the Ten Commandments) glorious, and was it "to be done away"?*

Answer 35. Yes, the text affirms both. It was undeniably "glorious." It was so glorious that the children of Israel could not "stedfastly behold the face of Moses for the glory of his countenance." But the text is equally, and even more emphatically, clear on the second point. It states that this glory was **"to be done away."** The argument of the entire chapter is that if that *temporary* covenant of condemnation, which was "done away," was glorious, "how shall not the ministration of the spirit be rather glorious?" (v. 8). The KJV uses definitive language: "abolished" (v. 13) and "done away" (v. 11). The Ten Commandment covenant is not a permanent fixture; it is an obsolete system that has been replaced by the "much more... glorious" ministry of the Spirit.

Question 36. *If the Old Covenant, including the Ten Commandments, was "done away" and "abolished" (2 Corinthians 3), why are they retained as a central pillar of instruction in Lutheran catechisms?*

Answer 36. This retention is a critical error, a **relic of Roman Catholic tradition** that was never shed during the Reformation. By failing to *rightly divide* the covenants, this tradition keeps believers yoked to the very "ministration of death" that Christ came to abolish. Why is it retained? Because it is a necessary component of a ritualistic, institutional system. A system of "works" (like liturgy) requires a system of *law* to measure those works. The Ten Commandments are retained to serve as the *basis* for the catechism, the *structure* for confession, and the *measure* of righteousness, replacing the true New Covenant standard. This confuses the two covenants, blurs the line between law and grace, and keeps the believer's conscience "under a schoolmaster" from which Christ has already set them free.

Question 37. *What does Hebrews 8:13 say about the "first" covenant now that a "new" covenant has been established?*

Answer 37. The verdict in Hebrews 8:13 is final: "In that he saith, A new covenant, he hath made the first **old**. Now that which **decayeth and waxeth old** is ready to **vanish away**." The Holy Ghost, speaking through the author of Hebrews, does not treat the Old Covenant as a "still-valid-but-updated" system. He treats it as a dilapidated, obsolete, and *decaying* structure that is on the verge

of disappearing completely. It is "old." It is "ready to vanish away." This was written *before* the 70 AD destruction of the temple, which was the final nail in its coffin. For any religious system to dig up this "old" and "decaying" covenant and present its central code—the Ten Commandments—as a binding rule for New Covenant believers is to ignore this divine declaration of its obsolescence.

Question 38. According to Galatians 3:24, what was the purpose of the law?

Answer 38. The purpose of the law was not to make men righteous. Its purpose was to be our **"schoolmaster to bring us unto Christ."** A schoolmaster in the ancient world was a strict, severe disciplinarian whose job was to hold the child in custody, restrain him, and lead him to the *real* teacher. This is exactly what the Ten Commandments do. The law is not our "guide for life;" it is our *guardian for condemnation*. It restrains us, shows us our sin, and "concluded all under sin" (Galatians 3:22). It holds us in a "prison" of guilt, with no way out, until we are brought, beaten and condemned, to the foot of the cross. Its job is to make us *stop* trying to justify ourselves and cry out for the *only* one who can: Jesus Christ.

Question 39. According to Galatians 3:25, "after that faith is come, are we no longer under a schoolmaster"?

Answer 39. Yes, the KJV is crystal clear: "But after that faith is come, we are **no longer under a schoolmaster.**" The schoolmaster's job is *finished*. The temporary guardian has been dismissed. The "ministration of death" has been replaced. Why? Because the *purpose* of the schoolmaster—to bring us to Christ—has been fulfilled. To be a believer in Christ and to *willingly* go back under the rules and condemnation of the Ten Commandment "schoolmaster" is a profound theological regression. It is like a college graduate demanding to go back to kindergarten. Faith has come. We are now "the children of God by faith in Christ Jesus" (v. 26). We are not under the "schoolmaster" (the law); we are under the "teacher" (the Son).

Question 40. What does Romans 6:14 declare about the believer's relationship to the law?

Answer 40. Romans 6:14 makes one of the most liberating declarations in all of Scripture: "For sin shall not have dominion over you: for ye are **not under the law, but under grace.**" This is a definitive statement of our new legal standing. "Under the law" and "under grace" are two completely separate, mutually exclusive spiritual jurisdictions. The "law" is the old covenant of "do this and live," which leads only to sin and death. "Grace" is the new covenant of "it is done," which leads to righteousness and life. The believer has been legally *transferred* from one jurisdiction to the other. To suggest a Christian is *still* "under the law" (i.e., the Ten Commandments) as their rule of life is to flatly contradict this verse and to drag the believer back under the dominion of sin, which the law *excites* but cannot conquer.

Question 41. If Christians are "not under the law," what law are we under?

Answer 41. The KJV is clear that being "not under the law" of Moses does not mean we are lawless. Paul, in 1 Corinthians 9:21, resolves this perfectly. He describes himself as "being not without law to God, but **under the law to Christ.**" We are no longer under the Old Covenant "ministration of death," but we are now under the New Covenant "law of Christ." This is not a written code on stone tablets; it is the "law of the Spirit of life in Christ Jesus" (Romans 8:2). It is a higher law, a "royal law" of "liberty" (James 2:8, 12). It is the law of love, which *fulfills* all the moral principles of the old law. This "law of Christ" is our guide, our standard, and our delight.

Question 42. According to 1 Corinthians 9:21, what law was Paul "under"?

Answer 42. Paul, the great apostle of grace, states explicitly that he was "**under the law to Christ.**" This statement is profound. He was "not under the law" (of Moses) as a means of justification, but he was absolutely "under the law" (to Christ) as a rule of life and obedience. He had been transferred from one legal system to another. This "law of Christ" is the sum of all that Christ commanded in the Gospels ("teaching them to observe all things whatsoever I have commanded you," Matthew 28:20) and all that He continued to command through His appointed apostles in the epistles (1 Corinthians 14:37). This is the "perfect law of liberty" that governs the New Covenant believer, a law motivated by love, not by the fear and condemnation of the stone tablets.

Question 43. How does Galatians 6:2 instruct us to "fulfil the law of Christ"?

Answer 43. The "law of Christ" is fulfilled in a way that is radically different from the Old Covenant law. It is not fulfilled by Sabbath-keeping or by observing a code engraven in stones. It is fulfilled by a single, active command: "**Bear ye one another's burdens, and so fulfil the law of Christ.**" This is the "law of Christ" in action. It is the law of self-sacrificial love, empathy, and service. It is the practical application of Christ's new commandment to "love one another; as I have loved you" (John 13:34). The Ten Commandments are a self-focused code of "thou shalt not." The law of Christ is an other-focused command of "thou shalt." This is the higher, "royal law" that we are called to walk in, a law that cannot be fulfilled by mere ritual but only by the power of the Holy Spirit.

Question 44. According to 1 Corinthians 14:37, what did Paul define as "the commandments of the Lord" for the New Covenant church?

Answer 44. Paul, in settling a dispute about church order, makes a claim of absolute, divine authority. He states, "If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you** are the commandments of the Lord." This is the "law of Christ" being delivered in real-time. The "commandments of the Lord" for the New Covenant church are not the Ten Commandments from Sinai. They are the **apostolic commands**—the teachings of Christ delivered *through* His chosen apostles (Paul, Peter, John, etc.) and recorded in the epistles of the New Testament. This is our "rule of life." We are to test our spirituality not by our adherence to the Old Covenant, but by our submission to the apostolic, New Covenant "commandments of the Lord."

Question 45. Is all moral guidance for the believer found in the New Covenant commandments of Christ and His apostles?

Answer 45. Yes. The New Covenant is not a "lawless" covenant; it contains a *superior* moral law. All the moral guidance a believer needs is found in the "law of Christ"—the commandments of Christ in the Gospels and the commandments of the Lord written by His apostles in the epistles. This New Covenant law **re-affirms and elevates** every moral principle of the old law (e.g., do not murder, do not steal, do not commit adultery) while *excluding* the ceremonial and civil aspects, most notably the Sabbath. We are not left in a moral vacuum. We have been given a "more excellent way," a "perfect law of liberty," which is written not on stone, but on our hearts by the Holy Spirit. To look *back* to the "ministration of death" for moral guidance is to insult the sufficiency of the New Covenant.

Question 46. How does keeping believers yoked to the "ministration of death" (2 Cor 3) contradict the "ministration of the spirit"?

Answer 46. The two are in direct opposition. The "ministration of death" (the Ten Commandments) *condemns*. Its power is in revealing sin and "killing" the sinner with guilt. The "ministration of the spirit" *convicts* and *converts*. Its power is in revealing Christ and "giving life" (2 Corinthians 3:6). To yoke a believer to the Ten Commandments is to **force them back under a ministry of condemnation**. It keeps their conscience tethered to a system that was "done away" because of its weakness. It confuses the two ministries, making the believer feel as if they are serving both a condemning master (the law) and a redeeming master (Christ), which is impossible. We are called to serve in "newness of spirit, and not in the oldness of the letter" (Romans 7:6).

Question 47. If justification is by faith without the "deeds of the law" (Romans 3:28), why would the "deeds of the law" (Ten Commandments) be re-established as the rule of life?

Answer 47. This is the central contradiction. It makes no logical or scriptural sense. If the "deeds of the law" are utterly powerless to *justify* us, how can they suddenly become the *rule* by which we live *after* we are justified? This is the very error that Paul combats in Galatians. The Galatians were saved by faith, but were then trying to be "made perfect by the flesh" (Galatians 3:3) by going back to the deeds of the law. To re-establish the Ten Commandments as the "rule of life" is to place the believer back under the very "schoolmaster" from which faith was supposed to free them (Galatians 3:25). The New Covenant "rule of life" is not the "deeds of the law" but the "fruit of the Spirit" (Galatians 5:22), which flows from the "law of Christ" (Galatians 6:2).

Question 48. Does the New Covenant (e.g., in Ephesians 4-6, Colossians 3) re-state the moral principles of the Ten Commandments (e.g., do not steal, do not murder) except for the Sabbath?

Answer 48. Yes, it does, and this is a crucial point of evidence. The apostolic "commandments of the Lord" found in the epistles re-affirm the eternal moral principles *behind* the Ten

Commandments. Paul explicitly commands, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal..." and then summarizes it all under the New Covenant "law of Christ": "Thou shalt love thy neighbour as thyself" (Romans 13:9). However, there is one conspicuous, and intentional, **omission**. In *all* of the New Covenant "commandments of the Lord," the command to "Remember the sabbath day, to keep it holy" is never repeated. It is the *only* one of the ten that is not. This is the ultimate proof that the *moral principles* of God are eternal, but the *Sinai covenant code* (the Ten Commandments, including the Sabbath) is not.

Question 49. How does the Lutheran emphasis on the Ten Commandments potentially confuse the "ministration of death" with the "law of Christ"?

Answer 49. It does not just *potentially* confuse them; it *guarantees* confusion. By placing the Ten Commandments from the "ministration of death" at the center of its catechism, it **falsely equates** that "abolished" and "done away" code with the living, eternal "law of Christ." It teaches new believers that the "oldness of the letter" *is* the "newness of the spirit." This creates a state of permanent doctrinal confusion. The believer is never allowed to graduate from the "schoolmaster." They are taught to live under *both* covenants, a scriptural impossibility. This fundamentally obscures the glory of the New Covenant and the freedom we have in Christ, keeping the believer's conscience in a state of bondage to a law that can only condemn them.

Institutional Liturgy vs. Imputed Righteousness

Question 50. According to Isaiah 64:6, how does God view "all our righteousnesses," including our best religious works, rituals, and performances?

Answer 50. God's view of "all our righteousnesses"—our most sincere religious efforts, our solemn rituals, our beautiful liturgies, and our charitable works—is that they are as "**filthy rags.**" This is a devastating and non-negotiable divine assessment. These are not our *sins* that are "filthy rags," but our *righteousnesses*. This is what we produce in our own effort to please God. This verse shatters the foundation of any religious system built on human performance. It reveals that our very best attempts at goodness are, in the sight of God's perfect holiness, polluted and worthless. Therefore, any form of worship that is centered on *our* performance, *our* vestments, *our* music, or *our* ritual is presenting a "filthy rag" to God and expecting Him to be pleased with it.

Question 51. When we stand before God, should we present our "righteousnesses" (filthy rags) or Christ's imputed righteousness (Philippians 3:9)?

Answer 51. The choice is absolute. We *must* present Christ's imputed righteousness, for it is the *only* righteousness that is not a "filthy rag." To stand before God is to stand before a consuming fire. To present our "own righteousness, which is of the law"—our church attendance, our catechism, our liturgical precision—is to present a "filthy rag" as a fire shield. It will be instantly consumed, and us with it. The only "garment" that can withstand that holy fire is the perfect, alien righteousness of God, which is received "through the faith of Christ" (Philippians 3:9). We must

be "**found in him**," clothed not in what we have done for God, but in what *He* has done for us and *given* to us. Any system that encourages us to weave and present our own "righteousnesses" is setting us up for eternal failure.

Question 52. In Matthew 15:9, what is Christ's warning about "teaching for doctrines the commandments of men"?

Answer 52. Christ's warning is that such worship is "**in vain**." It is empty, useless, and void of any spiritual value. "But in vain they do worship me, teaching for doctrines the commandments of men." This is a terrifying thought. It means it is possible to be intensely religious, deeply sincere, and meticulously "correct" in a human system, and yet have the entirety of that worship be *worthless* in God's eyes. When a church *invents* a doctrine—a specific liturgy, a clerical garment, a ritual act—and *teaches* it as a divine requirement, it has fallen under this condemnation. It has substituted human tradition for scriptural command. The result is "vain" worship, a "filthy rag" performance that has the *form* of godliness but denies the *power* thereof.

Question 53. How do formal liturgies, clerical vestments, and "sacred music" risk becoming "commandments of men" rather than scriptural requirements?

Answer 53. They become "commandments of men" the moment they are *taught* as being necessary for, or central to, the worship of God. Where in the KJV does Christ or His apostles command a *liturgy*? Where do they prescribe *vestments* for New Covenant elders? Where do they define "sacred music" as a specific genre? They do not. These are all **human traditions**, developed over centuries. When these traditions are elevated to the level of "doctrine," and when a church teaches that this is *how* one must worship, they have crossed the line Christ warned against in Matthew 15:9. They have taken their own "commandments of men" and taught them as if they were the doctrines of God. This is the very definition of "vain" worship.

Question 54. In Colossians 2:20-23, what does Paul call being "subject to ordinances" and human doctrines?

Answer 54. Paul gives this practice a specific and powerful name: "**will worship**." He asks, if we are "dead with Christ from the rudiments of the world," why are we "subject to ordinances... after the commandments and doctrines of men?" He concludes that these things "have indeed a shew of wisdom in **will worship**, and humility..." "Will worship" is any form of religion that is invented by the *human will* rather than commanded by the *divine Word*. It is worship that *we* design, *we* find impressive, and *we* believe is pious. Elaborate liturgies, solemn rituals, and aesthetic performances are the very essence of "will worship." They are a "shew" (a *show*) of wisdom, but they have no power against the flesh and are nothing but human tradition.

Question 55. Does Paul's warning against "will worship" in Colossians 2:23 apply to elaborate, man-made religious services?

Answer 55. It is the *perfect* description of elaborate, man-made religious services. These services are the very "ordinances" and "doctrines of men" that Paul is condemning. They are a "shew of wisdom"—they *look* pious, they *sound* reverent, and they *feel* spiritual. But they are a human invention, a product of "will worship." They are not commanded by Christ or His apostles. The KJV's model of worship is simple: gathering together, "breaking bread from house to house" (Acts 2:46), "teaching and admonishing one another in psalms and hymns and spiritual songs" (Colossians 3:16), and submitting to the apostles' doctrine. The elaborate, performance-based liturgy of institutional religion is a different gospel—a "shew" that substitutes human performance for the simplicity of faith in Christ's *imputed* performance.

Question 56. What did Christ identify as the motive of the Pharisees in Matthew 23:5 ("all their works they do for to be seen of men")?

Answer 56. Christ identified their motive as **pride and public performance**. "But all their works they do for **to be seen of men**." They made their phylacteries broad and enlarged the borders of their garments—the ancient equivalent of clerical vestments. They loved the "chief seats" in the synagogues—the ancient equivalent of the ornate chancel. Their entire religious system was a *performance* designed to signal their own piety to other men. It was not about the "inward reality" of a heart right with God; it was about the "outward performance" of a ritual. This is the deadly trap of *all* institutional, liturgical religion. It inevitably shifts the focus from God's work for us, to *our* work for God, which we then perform "to be seen of men."

Question 57. How can an institutional, performance-based religious system foster the same "pride of the Pharisees" warned against in Scripture?

Answer 57. It fosters this pride by its very *design*. An institutional system creates a *stage* (the chancel), *costumes* (the vestments), a *script* (the liturgy), and a *special class of actors* (the clergy). The laity become a passive *audience*. This system is inherently performance-based. It measures spirituality by one's ability to "perform" the ritual correctly and with the proper aesthetic. This is precisely the sin of the Pharisees. It creates a "religious class" of professionals who are seen as "more spiritual" than the common people. It fosters pride in the "beauty" of the service, the "quality" of the music, and the "precision" of the ritual. It becomes "will worship" performed "to be seen of men," rather than a simple, humble rest in the *imputed* righteousness of Christ.

Question 58. In Philippians 3:8-9, Paul counted "all things" (including his religious credentials) as "dung" for what purpose?

Answer 58. Paul, a "Hebrew of the Hebrews" and "touching the law, blameless," had more religious credentials and "righteousnesses" than anyone. Yet he counted "all things but loss" and "dung" for a single purpose: **"that I may win Christ."** He realized that his "filthy rags" of human righteousness were not a "down payment" for Christ; they were a *barrier* to Christ. He had to *lose* his own righteousness to *gain* Christ's righteousness. This is the great exchange. One cannot hold onto their "dung"—their religious pride, their liturgical works, their human traditions—and hold onto Christ at the same time. You must "suffer the loss of all things" and be found *only* in Him, clothed "not having mine own righteousness," but the "righteousness which is of God by faith."

Question 59. How does a focus on outward liturgy (our performance) conflict with the "excellency of the knowledge of Christ Jesus" (His performance)?

Answer 59. They are in direct conflict because they point in opposite directions. A focus on liturgy turns our attention *inward* and *downward*, to our "own righteousness." We ask: Are we doing the ritual correctly? Are we saying the words properly? Is the music beautiful enough? Is the service "reverent" by our human standards? This is all a focus on **our performance**. The "excellency of the knowledge of Christ Jesus," by contrast, turns our attention *upward* and *away* from self. It focuses on **His performance**: His perfect life, His "once for all" sacrifice, His finished work. Liturgical religion is a system of "will worship" that says, "Look at what *we* are doing." The gospel of imputed righteousness says, "Look at what *Christ* has done."

Question 60. Is the Lutheran liturgy a "philosophical system built on human tradition"?

Answer 60. Yes, that is precisely what it is. It is a "philosophical system" because it is a complex, man-made structure of "ordinances... after the commandments and doctrines of men" (Colossians 2:20-22). It is not found in, or commanded by, the KJV. It is "built on human tradition" because it is a direct *inheritance* from the Roman Catholic system, which Luther failed to fully abandon. It is a "shew of wisdom in will worship" (Colossians 2:23). It is not the simple, Sola Scriptura faith of the apostles, which was "breaking bread from house to house" (Acts 2:46). It is a medieval, European, institutional invention. It is a system of "righteousnesses" that the Bible calls "filthy rags," and a form of "vain" worship built on the "commandments of men."

Question 61. Does this system of works (liturgy) logically result from a failure to fully abandon the law (Ten Commandments)?

Answer 61. Yes, the two are inextricably linked. This is a critical point. A system that *retains* the "ministration of death" (the Ten Commandments) as its legal standard *must*, by logical necessity, invent a *system of works* to "satisfy" that law. You cannot have the law without the works. Since no man *can* satisfy the law, the church invents a system of *ritualistic works*—liturgy, catechism, penance—that it *pretends* satisfies the law. This creates a "works-based" religious treadmill. The (retained) law creates the *guilt*, and the (invented) liturgy provides the *false relief*. This entire structure collapses the moment the believer understands the truth: the law is "abolished" (2 Corinthians 3) and our righteousness is *imputed*, not *performed* (Philippians 3:9).

Question 62. Does this system substitute an "outward performance" for the "inward reality" of imputed righteousness?

Answer 62. Yes. It is a direct substitution. The "inward reality" of the gospel is that, by faith alone, the believer is *already* 100% righteous, perfect, and accepted in Christ (Colossians 2:10, "ye are complete in him"). We stand before God clothed *only* in the "imputed righteousness" of Christ. The "outward performance" of liturgical religion, however, is a *show* designed to *create* a feeling of righteousness or piety. It is an attempt to *achieve* on the outside what the gospel has *already*

given us on the inside. It is "will worship" (Colossians 2:23). It encourages the believer to trust in the *performance* of the ritual, rather than resting in the *reality* of their justification. It is a pharisaical system of "doing" rather than a Christian system of "done."

Question 63. How does the simplicity of faith in Christ alone (as seen in Romans 10:9-13) contrast with the complexity of formal liturgy?

Answer 63. The contrast is as stark as night and day. The KJV's model of salvation is one of radical simplicity: "That if thou shalt **confess with thy mouth** the Lord Jesus, and shalt **believe in thine heart** that God hath raised him from the dead, thou shalt be saved... For whosoever shall call upon the name of the Lord shall be saved." It is a direct, personal, and immediate reality available to *whosoever*. It requires no priest, no vestment, no altar, and no prayer book. By contrast, a formal liturgy is a system of **man-made complexity**. It requires a trained "professional" (the clergy), a special building (the church), a script (the liturgy), and specific props (the elements, the vestments). It is a "shew of wisdom" that *obscures* the simple gospel call, turning a simple cry of faith into a complex, institutional performance.

Question 64. Is righteousness found in a building, a ritual, or a clerical office, or is it found only "in him" (2 Corinthians 5:21)?

Answer 64. Righteousness is found **"in him"** and in Him *alone*. This is the central, non-negotiable truth of the gospel. Our righteousness is not a *place* (a church building), a *process* (a ritual), or a *person* (a priest or pastor). Our righteousness is a *Person*: the Lord Jesus Christ. We are "made the righteousness of God **in him**" (2 Corinthians 5:21). We are "complete **in him**" (Colossians 2:10). We are "found **in him**" (Philippians 3:9). Any religious system that points to anything *other* than Christ alone as the source and location of our righteousness is, by definition, a false gospel. It is "will worship" and a "commandment of men" that directs our faith toward "filthy rags" instead of the perfect, imputed righteousness of God.

Question 65. Does the KJV call believers to "will worship" or to worship "in spirit and in truth" (John 4:24)?

Answer 65. The KJV calls us to worship **"in spirit and in truth."** Christ Himself defined this as the only "true worship" that the Father seeks. "Will worship" (Colossians 2:23) is the very *opposite* of this. "Will worship" is worship in the *flesh* (our performance, our aesthetics, our rituals) and in *tradition* (the commandments of men). Worship "in spirit" means it is not tied to a physical location or ritual, but flows from our regenerated, Spirit-filled heart. Worship "in truth" means it is not based on human tradition or philosophy, but is founded *only* on the "word of God" (Romans 10:17), which is truth. The elaborate, man-made liturgy is a "shew" of the flesh, built on human tradition. It is not, and cannot be, true worship "in spirit and in truth."

Question 66. How do we come out of "will worship" and return to the simplicity of resting in Christ's imputed righteousness alone?

Answer 66. We come out of "will worship" by doing exactly what Paul did: we must "suffer the loss of all things" and count them as "**dung**" (Philippians 3:8). We must *lose* our "own righteousness, which is of the law"—our pride in our liturgy, our tradition, our denomination, and our religious performance. We must *repent* of "teaching for doctrines the commandments of men" (Matthew 15:9). We return to simplicity by returning to **Sola Scriptura**. We must open the KJV and read, "his faith is counted for righteousness" (Romans 4:5), and *believe it*. We rest in Christ's imputed righteousness by *ceasing from our own works* and trusting, with the empty hand of faith, in His finished work. The solution is to abandon the "shew" of human religion and cling to the *substance* of Christ alone.

The Lord's Supper – Ritual vs. Memorial Love Feast

Question 67. When Christ said "This is my body" (Matthew 26:26), was His physical, unbroken body literally and physically present at the table with the disciples?

Answer 67. Yes. This is the simple, historical fact that shatters the unbiblical literalism of Consubstantiation. When Christ held the bread and said, "This is my body," His *actual, physical, unbroken body* was sitting right there at the table, breathing, speaking, and holding the bread. His disciples were *looking* at His body. They were not, therefore, under any delusion that the bread He was holding *was* His literal body. It was an obvious and powerful **metaphor**, a common teaching tool He used constantly. To insist on a "physical presence" in the bread is to ignore the physical presence *at the table*. Christ's body was not broken *until the next day* on the cross, yet He was already distributing the bread "in remembrance" of that future event.

Question 68. When Christ said "I am the door" (John 10:9) and "I am the true vine" (John 15:1), was He speaking literally or metaphorically?

Answer 68. He was, of course, speaking **metaphorically**. Christ is not a physical door with hinges and a knob. He is not a plant with leaves and roots. He was using powerful "I am" metaphors to explain His *function*. He is the *way* of access, *like* a door. He is the *source* of spiritual life, *like* a vine. The disciples understood this. No one has ever built a serious doctrine around a literal, wooden Christ. In exactly the same way, when He said, "This is my body," He was explaining the bread's *function*. This bread *represents* my body. This bread *signifies* my sacrifice. It is a memorial, a symbol. To abandon this consistent use of metaphor and insist on a "physical presence" in the bread is a "commandment of men" that has no scriptural warrant.

Question 69. If Christ consistently used metaphors, why would "This is my body" be interpreted as a physical literalism, contrary to the visible evidence?

Answer 69. This interpretation is a **relic of Roman Catholic superstition** that was retained by Luther. It is a tradition of men that "maketh the word of God of none effect" (Mark 7:13). It is interpreted this way not because the *Bible* demands it—the visible evidence of Christ's own body at the table *refutes* it—but because a man-made *religious system* requires it. A ritualistic, clergy-

based system needs *mystical power*. The clergy must have something "magical" to do that the laity cannot. By claiming the power to "consecrate" the elements and make Christ *physically* present, the clergy creates a "sacrament" that they alone can control. This is "will worship" (Colossians 2:23) and a "commandment of men" (Matthew 15:9). It has nothing to do with Sola Scriptura.

Question 70. In John 6:63, how did Jesus Himself define "eating his flesh" when He said, "the words that I speak unto you, they are spirit, and they are life"?

Answer 70. Jesus Himself provided the key to unlock His "hard saying." After the carnal-minded were offended at the idea of "eating his flesh," Jesus explained, "It is the **spirit** that quickeneth; the **flesh profiteth nothing**." He explicitly states that a *physical* eating of His flesh would be useless. He then defines the *true* meaning: "the **words** that I speak unto you, they are **spirit**, and they are **life**." Therefore, to "eat his flesh" and "drink his blood" is a *spiritual* act, not a physical one. It means to **believe His words** and to fully accept, internalize, and trust in His "once for all" sacrifice. This verse is a direct refutation of any doctrine—Catholic or Lutheran—that claims a *physical* or *fleshly* benefit from *physically* eating the elements of the supper.

Question 71. What was Christ's explicit command and purpose for the supper in Luke 22:19?

Answer 71. Christ's command was simple, and His purpose was explicit. After giving the bread, He said, "this do **in remembrance of me**." The purpose of the supper is *remembrance*. It is a *memorial*. It is a backward-glancing act of proclamation and gratitude, not a forward-glancing act of receiving new grace. We are commanded to "do this" to *remember* His body, broken for us. We are to "do this" to *remember* His blood, shed for us. It is the New Covenant's version of the Passover, a memorial feast to celebrate a "once for all" deliverance that is *finished*. A "remembrance" is not a "re-enactment." A "memorial" is not a "sacrifice." The doctrine of Consubstantiation confuses this simple command, turning a memorial into a mystical ritual.

Question 72. Is a "remembrance" of a past event the same as a mystical re-enactment or physical partaking of it?

Answer 72. No, they are polar opposites. A **remembrance** is a conscious act of the *mind* and *heart*, recalling a finished event. A **mystical re-enactment** is a ritualistic act of the *hands*, attempting to bring that event into the present. We build a war *memorial* to *remember* the sacrifice of soldiers; we do not build it to *re-enact* the war. The Lord's Supper is a memorial, not a magical ritual. It is a "feast of charity" (Jude 1:12) where we "shew the Lord's death till he come" (1 Corinthians 11:26). We *shew* it, *proclaim* it, and *remember* it. We do not *re-enact* it, *re-sacrifice* it, or *physically partake* of it. The sacrifice is *finished*.

Question 73. According to Hebrews 10:10, 12, was Christ's body offered "once for all"?

Answer 73. Yes. The KJV could not be more emphatic on this point. "By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**." And again, "But this man, after he had offered **one sacrifice** for sins **for ever**, sat down on the right hand of God." The offering is *singular* ("one sacrifice"). Its duration is *permanent* ("for ever"). Its repetition is *impossible* ("once for all"). This is the death blow to any doctrine that implies a re-enactment or a re-offering, however "unbloody." The idea that Christ's physical body is "present" in the elements for us to partake of again and again is a direct contradiction of the "once for all" finality of His "one sacrifice."

Question 74. *If the sacrifice was finished "once for all," why would a ritual be needed to re-enact it or physically impart it?*

Answer 74. It would not be needed. In fact, any such ritual is a theological *insult* to the finished work of Christ. It implicitly teaches that the "once for all" sacrifice was *not* sufficient. It suggests that we need to "re-up" on that grace through a physical ritual, as if the sacrifice "wears off." This is the core error of sacramentalism. The KJV teaches that the "one sacrifice" has "perfected **for ever** them that are sanctified" (Hebrews 10:14). The work is *done*. The believer is *perfected*. The supper is not a ritual to *impart* grace; it is a memorial feast to *remember* the grace that has already been fully and finally given "once for all."

Question 75. *When Christ "sat down" (Hebrews 1:3, 10:12), what did this signify about His sacrificial work?*

Answer 75. The fact that Christ "**sat down**" is one of the most important truths of the gospel. The Old Covenant priests *never* sat down. The tabernacle had no chairs. Why? Because their work was *never finished*. They had to stand, "daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Hebrews 10:11). But Christ, "after he had offered one sacrifice for sins for ever, **sat down**." His sitting is the divine declaration that **the work is finished**. It is done. It is complete. It is "once for all." Any religious system that, through its rituals, tries to get Christ "off His throne" and "back on the altar" is a "ministration of death" that denies the finality of His finished work.

Question 76. *In 1 Corinthians 11:20-22, why did Paul rebuke the church's gathering?*

Answer 76. Paul rebuked them because they had corrupted the *nature* of the Lord's Supper. He states, "When ye come together therefore into one place, this is **not** to eat the Lord's supper." Why? "For in eating every one taketh before other his **own supper**: and one is **hungry**, and another is **drunken**." Their sin was one of social division, selfishness, and gluttony. The rich were not sharing their food with the poor, turning the communal "love feast" into a display of class distinction. This context is *critical*. The problem was not a "wafer," but a "supper." The sin was not "improper ritual," but "social abuse." They were "despising the church of God" (the people) and shaming the poor.

Question 77. Is it possible for "one is hungry, and another is drunken" (1 Corinthians 11:21) if the Lord's Supper is only a wafer and a drop?

Answer 77. It is utterly impossible. This single verse, all by itself, *proves* that the apostolic Lord's Supper was a **full, communal meal**. You cannot get "drunken" on a thimble-sized drop of wine. You cannot remain "hungry" after a wafer, because you were hungry *before* it. The problems of "hunger" and "drunkenness" are only possible in the context of a *real meal*—a "supper"—where *real food* and *real drink* are being consumed, and tragically, *not* being shared properly. Any church that practices the "wafer and drop" ritual is practicing a ceremony that makes the "hunger" and "drunkenness" of 1 Corinthians 11 a logical impossibility. Therefore, whatever they are practicing, it is *not* the supper that Paul was describing.

Question 78. Does the context of 1 Corinthians 11:20-34 describe a ritualistic crumb or a full, communal supper?

Answer 78. The context undeniably describes a **full, communal supper**. Paul uses the word "supper" (v. 20, 21). The problems are "hungry" and "drunken" (v. 21). Paul's solution is not to "use a smaller crumb," but to "tarry one for another" (v. 33), meaning "wait for everyone to arrive so you can *share the meal* together." He even says that if someone is too hungry to wait and share, they should "eat at home" (v. 34) rather than shame the poor by hoarding food at the *communal* meal. Every piece of evidence in the text points to a *full meal*, which Jude 1:12 calls a "**feast of charity**." The "ritualistic crumb" is a later human invention, a "commandment of men" that replaced the apostolic "love feast."

Question 79. What was Paul's solution in 1 Corinthians 11:33 ("when ye come together to eat, tarry one for another")? Does this command make sense for a wafer, or for a full meal?

Answer 79. Paul's solution was a command for social etiquette and brotherly love: "Wherefore, my brethren, when ye come together to eat, **tarry one for another**." This command means "wait for each other." It is a command to ensure the "feast of charity" is a truly *communal* event, not a free-for-all where the rich eat first and the poor get nothing. This command makes *zero sense* in the context of a wafer and a drop. No one has to "tarry" for a wafer; it is distributed to all at the same time. The command to "tarry" is only logical in the context of a **full meal**, where people were arriving at different times and the wealthier members were selfishly starting the "supper" without waiting for their poorer, working-class brethren.

Question 80. What does Jude 1:12 call the gatherings of the early church where they feasted together?

Answer 80. Jude 1:12 gives us the proper KJV name for this gathering. He warns of false teachers who are "spots in your **feasts of charity**, when they **feast with you**..." This is the Lord's Supper. It is a "supper" (1 Corinthians 11). It is a "feast." And it is a feast *of charity* (love). This is the apostolic model: a full, joyful, communal meal shared in "remembrance" of Christ's finished work.

The somber, silent, ritualistic "crumb and drop" ceremony of institutional religion, with its mystical overtones, is a *counterfeit* of the biblical "feast of charity." It has replaced a joyful, communal *meal* with a solemn, individualistic *ritual*.

Question 81. Did Judas partake of the sop (John 13:27), and was he saved by it?

Answer 81. Yes, Judas partook of the sop. John 13:26-27 is explicit: "he giveth it to Judas Iscariot... And after the sop **Satan entered into him.**" Not only was Judas *not saved* by partaking of the element, it was the very moment that marked his final, satanic betrayal. This is a critical proof against "sacramentalism." It proves that the elements—the bread, the sop, the wine—have **no inherent, magical, or saving grace.** Grace is not *in* the food; it is *in* Christ, and is received by *faith*. Judas partook *physically* but was not united *spiritually*. His "unworthy" partaking (which Paul warns of) was that he ate and drank as a hypocrite and a traitor. This proves, once and for all, that the ritual itself does not, and cannot, impart grace.

Question 82. According to Acts 2:38, where is the "remission of sins" found: at baptism or at the Lord's Supper?

Answer 82. The KJV's answer is clear and definitive. Peter's command on the Day of Pentecost, which is the "birthday" of the church, was: "Repent, and be **baptized** every one of you in the name of Jesus Christ **for the remission of sins...**" The "remission of sins" is explicitly connected to *baptism*, which is preceded by repentance and faith. The Lord's Supper, by contrast, is a *memorial* (Luke 22:19) for those who *already have* the remission of sins. We are baptized *once* for the remission of sins. We take the supper *often* in remembrance of the sacrifice that *provided* that remission. Any religious system that teaches the Lord's Supper is a "sacrament" that *imparts* grace or forgiveness is a "commandment of men" that contradicts the plain apostolic pattern of Acts 2:38.

Baptism – Infant Baptism vs. Believer's Baptism

Question 83. According to the Great Commission in Matthew 28:19, what is the first step commanded before baptizing?

Answer 83. The first step, and the non-negotiable prerequisite, is to **"teach all nations."** The command is, "Go ye therefore, and **teach** all nations, baptizing them..." The order is not arbitrary; it is divine. *First* comes teaching. *Then* comes baptizing. The "teaching" is the preaching of the gospel—the death, burial, and resurrection of Christ. One must be *taught* before one can be *baptized*. This single, chronological command from the Lord Himself makes the baptism of an infant impossible. An infant cannot be "taught." Therefore, according to the Great Commission, an infant is not a candidate for baptism.

Question 84. According to Mark 16:16, what is the first prerequisite before a person "is baptized"?

Answer 84. The first prerequisite is **belief**. Christ's command is, "He that **believeth** and is baptized shall be saved; but he that believeth not shall be damned." Again, the *order* is divine and irreversible. *First*, one must "believe." *Then*, one "is baptized." Belief is the cause; baptism is the effect. Belief is the *prerequisite* for baptism. The verse does not say, "He that is baptized and then believes." It says, "He that believeth *and* is baptized." An infant, by its very nature, is incapable of *believing* the gospel. It cannot place its faith in Christ. Therefore, an infant is not a candidate for baptism, and to baptize an unbelieving (or non-believing) person is to violate this direct command from Christ.

Question 85. According to Peter's command on Pentecost in Acts 2:38, what must one do before being "baptized every one of you"?

Answer 85. The command is to "**Repent**." Peter's instruction to the crowd, who were "pricked in their heart" (v. 37), was, "**Repent**, and be baptized..." *First* comes repentance—a conscious, adult decision to turn *from* sin and *to* God. *Then* comes baptism, which is the "answer of a good conscience toward God" (1 Peter 3:21). An infant is not only *incapable* of repentance, it is not *in need* of repentance, as it has "no knowledge between good and evil" (Deuteronomy 1:39) and is not yet held accountable for sin. To baptize a non-repenting entity is to perform a "vain" ritual that makes the word of God of no effect.

Question 86. Based on Matthew 28:19, Mark 16:16, and Acts 2:38, what are the three non-negotiable prerequisites for KJV baptism?

Answer 86. The KJV, by harmonizing these foundational verses, establishes three iron-clad, non-negotiable prerequisites that must be met *before* baptism:

1. **Teaching:** One must be *taught* the gospel (Matthew 28:19).
2. **Belief:** One must *believe* the gospel (Mark 16:16).
3. **Repentance:** One must *repent* of their sins (Acts 2:38). These are not suggestions; they are the divine requirements set by Christ and His apostles. Any "baptism" performed without the candidate *first* being taught, *first* believing, and *first* repenting is not KJV baptism. It is a "commandment of men" (Matthew 15:9) and a "tradition" that violates the plain text of Scripture. An infant is, by definition, incapable of all three.

Question 87. Is a human infant capable of being taught the gospel?

Answer 87. No, an infant is not. Teaching requires a mind capable of understanding, processing, and responding to abstract truth. It requires a knowledge of language, sin, and salvation. An infant's mind is not yet developed to this point. The command to "**teach**" (Matthew 28:19) is a command to *make disciples*, to instruct someone in the "knowledge of the truth." This is a cognitive and spiritual impossibility for an infant. Therefore, since the *first step* of the Great Commission cannot be fulfilled, the second step (baptizing) cannot be scripturally performed.

Question 88. Is a human infant capable of believing the gospel?

Answer 88. No, an infant is not. Belief, in the KJV, is not a "proxy" action that someone else can do for you. It is a conscious, personal *trust* in the finished work of Christ. "He that **believeth**" (Mark 16:16) is an active, personal prerequisite. "If thou **believest** with all thine heart, thou mayest" (Acts 8:37). Faith "cometh by hearing, and hearing by the word of God" (Romans 10:17). An infant cannot "hear" the word with understanding, and therefore cannot *believe* it with their heart. To baptize an infant is to baptize an *unbeliever*, which is a direct contradiction of the KJV's requirement of "he that believeth" first.

Question 89. Is a human infant capable of repenting of their sins?

Answer 89. No, an infant is not. Repentance (Acts 2:38) is a conscious *turning from sin*. This requires, at minimum, three things an infant does not have:

1. A *knowledge* of God's law.
2. An *understanding* that one has *violated* that law (sin).
3. A *conscious decision* of the will to *turn away* from that violation. An infant lacks all three. Furthermore, an infant is not even *accountable* for sin yet, having "no knowledge between good and evil" (Deuteronomy 1:39). Therefore, to baptize an infant "for the remission of sins" is to apply a *solution* (baptism) for a *problem* (accountable sin) in a subject (the infant) who is *incapable* of the *prerequisite* (repentance). It is a theological absurdity.

Question 90. If an infant cannot meet any of the KJV's prerequisites, on what scriptural authority are they baptized?

Answer 90. They are baptized on **no scriptural authority whatsoever**. There is not *one single verse* in the entire KJV that commands, examples, or condones the baptism of an infant. It is a *pure* human tradition, a "commandment of men" (Matthew 15:9) inherited directly from the "mother of harlots," the Roman Catholic Church. This tradition, like all "will worship," (Colossians 2:23) is a *philosophical* argument, not a *scriptural* one. It is built on "arguments from silence" (household baptisms) and "false equivalences" (circumcision), all of which collapse under the weight of the KJV's *explicit* commands to "teach," "believe," and "repent" *before* baptism.

Question 91. When the jailer's "house" was baptized in Acts 16, what did the text also state happened to "all that were in his house" in Acts 16:32?

Answer 91. The text explicitly states that Paul and Silas "spake unto him the word of the Lord, and to **all that were in his house**." This is not an argument from silence. The text *positively affirms* that the *entire household* was a participant in the prerequisite "teaching." The gospel was preached *to all of them*. This proves that the "house" consisted only of people old enough to be *taught* the Word of God. An infant cannot have the "word of the Lord" spoken *to* it with any understanding.

Therefore, this passage, rather than *supporting* infant baptism, actually *refutes* it by showing that the *entire* baptized household first fulfilled the prerequisite of being "taught."

Question 92. *In Acts 16:34, did the jailer rejoice, "believing in God with all his house"? Does this imply the "house" was old enough to believe?*

Answer 92. Yes. This verse is the final, definitive proof. After being taught (v. 32) and baptized (v. 33), the jailer "rejoiced, **believing in God with all his house**" (v. 34). The *entire household* that was baptized was also *believing*. Belief is the prerequisite (Mark 16:16). This text shows a household that was 100% *taught* and 100% *believing*. This proves, beyond any doubt, that this "household" did not contain any non-believing, non-repenting infants. The use of "household" passages to *justify* infant baptism is a deliberate twisting of the text, which *explicitly* states that the "household" met the very prerequisites (teaching and believing) that an infant cannot.

Question 93. *Does the argument for "household baptism" rely on silence (assuming infants were present) rather than the explicit statements in the text (that the household heard and believed)?*

Answer 93. Yes, that is the core fallacy. The pro-infant-baptism argument is a classic **argument from silence**. It *assumes* infants must have been present in the "house," even though the text never mentions them. It then *builds a doctrine* on that assumption. This is a "commandment of men." The KJV's position, by contrast, is built on **explicit statements**. The text *explicitly* states the household "heard" the Word (Acts 16:32). It *explicitly* states the household "believed" (Acts 16:34). The KJV's argument is based on what the text *says*. The infant baptism argument is based on what the text *does not say*. This is a "tradition" that "maketh the word of God of none effect" (Mark 7:13).

Question 94. *According to Deuteronomy 1:39, does God hold "little ones" and "children" accountable for sin before they have "knowledge between good and evil"?*

Answer 94. No, He does not. God Himself sets the standard of accountability. He says, "Moreover your **little ones**, which ye said should be a prey, and your **children**, which in that day had **no knowledge between good and evil**, they shall go in thither..." (Deuteronomy 1:39). God explicitly exempts children from the "age of accountability." They are not held guilty for sin until they *know* the difference between good and evil. This is a divine principle. This refutes the very *need* for infant baptism. If an infant is not yet accountable for sin, why would it need a baptism "for the remission of sins" (Acts 2:38)? It has no accountable sins *to remit*. The doctrine of infant baptism *invents* a problem (guilty infants) in order to apply a *false solution* (infant baptism).

Question 95. *If an infant is not yet accountable for sin, why would they need a baptism "for the remission of sins" (Acts 2:38)?*

Answer 95. They would not. The question exposes the central, logical contradiction of the doctrine. The *purpose* of KJV baptism is "for the remission of sins" (Acts 2:38). This is the *problem* that baptism addresses. But an infant, who has "no knowledge between good and evil" (Deuteronomy 1:39), is not *accountable* for sin. Therefore, the *problem* does not yet exist for the infant. To apply the *solution* (baptism) where the *problem* (accountable sin) does not exist is a "vain" ritual. It is a "commandment of men" that has been separated from its scriptural purpose. It is a solution in search of a problem. God's economy is not wasteful; He does not command a solution for a problem He Himself says does not yet exist.

Question 96. Is the KJV's "circumcision of Christ" in Colossians 2:11-12 a physical act (like infant circumcision) or a spiritual one, "made without hands"?

Answer 96. The KJV is explicit: it is a **spiritual** circumcision, "**made without hands.**" Paul states, "In whom also ye are circumcised with the circumcision **made without hands...**" (Colossians 2:11). The argument that infant baptism *replaces* infant circumcision is a "faulty analogy." It attempts to connect a *physical* Old Covenant ritual ("made *with* hands") to a *physical* New Covenant ritual. But Paul's entire point is that the New Covenant "circumcision" is *spiritual*, "made without hands." It is the "putting off the body of the sins of the flesh." And *how* does this spiritual circumcision happen? Paul links it directly to *believer's* baptism in the very next verse.

Question 97. Does Colossians 2:12 link baptism to a burial with him in faith—an act an infant is incapable of?

Answer 97. Yes. Paul *defines* this "circumcision made without hands" in the next verse: "**Buried with him in baptism...**" (Colossians 2:12). This baptism is not a passive sprinkling of an infant. It is an active, spiritual event that is accomplished "**through the faith** of the operation of God." Baptism is linked, inseparably, to the *believer's faith*. It is an act one enters "through faith." An infant is incapable of this "faith." Therefore, this passage, which is often twisted to *support* infant baptism (by linking it to circumcision), is in fact one of the strongest *refutations* of it. It proves that true New Covenant baptism is a *spiritual* act, "made without hands," and entered "through faith."

Question 98. Is infant baptism a "commandment of men" (Matthew 15:9) retained from Roman Catholic tradition?

Answer 98. It is the very definition of a "commandment of men." It has *zero* scriptural support.

1. It is *never* commanded by Christ or the apostles.
2. It is *never* exemplified in the KJV.
3. It *violates* the three non-negotiable prerequisites: **Teach** (Matthew 28:19), **Believe** (Mark 16:16), and **Repent** (Acts 2:38).

4. It is based on *fallacious arguments* from silence (households) and false analogies (circumcision) that are *explicitly refuted* by the KJV text. It is a "tradition" (Mark 7:13) that was inherited *directly* from the Roman Catholic system. It is a "rudiment of the world" and a "shew of wisdom in will worship" (Colossians 2:20-23) that must be rejected by all who stand on Sola Scriptura.

Question 99. How does the tradition of infant baptism undermine the true, scriptural model of conversion: Hear, Believe, Repent, and then Be Baptized?

Answer 99. It completely *reverses* and *destroys* the scriptural model. The KJV's divine order is: **Hear -> Believe -> Repent -> BAPTISM** This is a logical, responsible, and scriptural progression. The tradition of infant baptism, however, creates a man-made, carnal order: **BAPTISM -> (???)** It places the *result* (baptism) *before* the *prerequisites* (Hear, Believe, Repent). It baptizes an unbelieving, unrepenting, untaught subject. This *undermines* the gospel by teaching that grace can be applied *apart* from faith. It *devalues* the command of baptism by turning it from a profound act of "faith" (Colossians 2:12) into a meaningless, superstitious ritual. It is a "tradition of men" that "maketh the word of God of none effect" (Mark 7:13).

Question 100. How does the tradition of infant baptism undermine the true, scriptural model of conversion: Hear, Believe, Repent, and then Be Baptized?

Answer 100. It undermines the scriptural model of conversion by **destroying its sequence and its meaning**. The KJV presents a logical, four-step process of conversion: A person must first **Hear** the gospel (Romans 10:17), then **Believe** in Christ (Mark 16:16), then **Repent** of their sins (Acts 2:38), and *then*, as a result of those three things, they are **Baptized** for the remission of sins. This is the divine "assembly line" of salvation. The tradition of infant baptism seizes the *final step* (Baptism) and makes it the *first step*, applying it to a subject who is *incapable* of the first three. This "tradition of men" *decouples* baptism from faith, *severs* it from repentance, and *turns* a believer's act of obedience into a superstitious, priestly ritual.

Part II: KJV vs. Martin Luther: 100 Comprehensive Answers

The Foundation – Justification by Faith Alone

Question 1. According to Romans 3:28, do we conclude that a man is justified by faith with or without the deeds of the law?

Answer 1. Topical Bible Study Correction (KJV): We conclude unequivocally that a man is justified by faith **without the deeds of the law**. This biblical declaration is not a suggestion; it is the foundational axiom of the gospel, the very bedrock of our standing before God. The law is not a ladder to heaven; it is a mirror that reveals our desperate condition. It was given to diagnose the disease of sin, not to provide the cure. Its entire purpose is to shut every mouth, to condemn all self-righteousness, and to prove the whole world "guilty before God" (Romans 3:19). Why, then, would any man-made religion instruct us to seek our pardon from our jailer? This is the core error of all human systems. They attempt to build a righteousness *from* the very tool God designed to destroy our self-righteousness. The gospel operates on a completely different plane. It is not a wage for the righteous, but a rescue for the guilty. Justification is a **legal declaration**, a divine verdict handed down in the courtroom of heaven. This verdict is not based on our performance, our sincerity, or our potential. It is based entirely on the **perfect performance and finished work of Jesus Christ**. When a sinner believes, he is not "made" inherently good; he is *declared* legally righteous. This is the great exchange: our criminal record is imputed to Christ on the cross, and His perfect record is imputed to our account (2 Corinthians 5:21). To add even one "deed of the law"—one ritual, one act of penance, one day of observance—to this finished work is to pollute it. It is to "frustrate the grace of God" (Galatians 2:21) and to declare that Christ's sacrifice was insufficient. The KJV is absolute: faith is the sole *instrument* that receives this gift. Good works are the necessary *evidence* that follow, but they are never, in any way, the *cause* of our justification.

Scripture References: Romans 3:19-20, 28; Romans 4:5-8; Romans 5:1; Galatians 2:16, 21; Galatians 3:10-11, 24; Ephesians 2:8-9; Philippians 3:9; Titus 3:5.

Anticipated Rebuttals: The first and most common **rebuttal** is, "But what about James 2:24, which says, 'Ye see then how that by works a man is justified, and not by faith only?'" This is not a contradiction; it is a clarification. Paul and James are answering two different questions. Paul, in Romans, answers: "How is a guilty sinner justified before God?" The answer: By faith alone, without works. James, in his epistle, answers: "How is a justified man's faith proven to be genuine before men?" The answer: By the works that are the fruit of his faith. James is condemning a *dead profession*—a mere intellectual assent that even "the devils also believe, and tremble" (James 2:19). He uses Abraham as his prime example. Was Abraham justified *by* offering Isaac on the altar? No. Romans 4 states he was justified by faith decades *before* that event. His *work* in offering Isaac was the public *evidence* of the faith he already possessed. A second **rebuttal** is, "Does this 'faith alone' doctrine not lead to lawlessness, giving people a license to sin?" This is the slander Paul himself anticipated (Romans 3:8). The answer is a definitive no. It is the only thing that *prevents* lawlessness. A man trying to "earn" his salvation is still operating in the flesh, motivated by self-preservation and pride. A man who understands he has been saved *freely by grace* is motivated by a profound gratitude and love for the one who rescued him. This gratitude,

empowered by the Holy Ghost, is what "fulfils the righteousness of the law" in us (Romans 8:4), something the "ministration of death" was always powerless to do.

Churches Teaching Fallacies: The most prominent institution teaching justification by a mixture of faith and works is the **Roman Catholic Church**. This doctrine, formalized as "infused righteousness," was officially codified at the **Council of Trent (1545-1563)** in direct opposition to the Reformation. It teaches that justification is a *process* begun at baptism and *increased* through sacraments and meritorious works, rather than a one-time, finished legal declaration. This philosophy, however, predates Trent, finding its roots in the 5th-century debates with **Pelagius**. While **Augustine of Hippo** (354-430 AD) championed grace, his theological failure to clearly distinguish justification (a legal declaration) from sanctification (an ongoing process) left the door open for this very confusion, which Rome later codified into dogma.

Verses of Apparent Support: James 2:17, 20, 24; Matthew 7:21; Matthew 19:17; Revelation 22:14.

Verses of Correction: Romans 3:28; Romans 4:5-6; Galatians 2:16; Ephesians 2:8-9; Titus 3:5; Philippians 3:9.

Logical Fallacy Analysis: The error rests on a **False Dilemma**. The argument is structured to force a choice: either we are saved *by* our works, or our works are entirely useless. This is false. A real-world analogy clarifies this: An apple tree is not an apple tree *because* it produces apples. It produces apples *because it is* an apple tree. The apples are the *evidence* of its nature, not the *cause* of its nature. In the same way, a Christian does not do good works to *become* saved; they do good works *because they are* saved. The works are the fruit, not the root. The opponent's argument completely misses this third, biblical option.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It wrongly assumes that God's economy is **transactional** (like man's) rather than **declarative**. Man's justice is transactional: you do good, you get paid; you do bad, you get punished. This system imports that human, merit-based philosophy into God's court. But God's justification is not a transaction; it is a *verdict* based on an external righteousness. The opponent confuses a *wage* (which is earned by works) with a *gift* (which is received by faith). Romans 4:4-5 makes this distinction absolute.

Question 2. In Romans 4:5-8, does God impute righteousness to the one who "worketh" or to the one who "worketh not, but believeth"?

Answer 2. Topical Bible Study Correction (KJV): God imputes righteousness only to him that **worketh not, but believeth** on him that justifieth the ungodly. This is the profound and glorious paradox of the gospel, and it is the very engine of our salvation. God does not credit righteousness to the account of the religious laborer, the moralist, or the one who presents a ledger of good deeds. Why? Because any "righteousness" we attempt to build on our own is, by definition, a "filthy rag" (Isaiah 64:6). It is a product of the flesh, and "in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18). Instead, God's grace is directed entirely toward the "ungodly" who has come to the end of himself. It is for the man who **ceases from his own works**—his prayers, his rituals, his

law-keeping, his penance—and simply trusts, believes, and rests in the one who justifies the ungodly. It is this **act of faith alone** that is "counted for righteousness." This scriptural fact dismantles every system of religion built on human effort. It establishes that our acceptance by God is not a wage to be earned, but a gift to be received by the empty hand of faith. The man who "worketh" is presenting his "own righteousness, which is of the law." The man who "worketh not, but believeth" is receiving "the righteousness which is of God by faith" (Philippians 3:9). God's accounting system credits righteousness only to the one who has abandoned his own spiritual bankruptcy and has cast himself entirely upon the infinite merit of Christ.

Scripture References: Romans 4:4-8; Romans 4:22-24; Genesis 15:6; Romans 3:28; Philippians 3:9; Ephesians 2:8-9.

Anticipated Rebuttals: The primary **rebuttal** is, "This is 'easy-believism.' You are saying a man can just 'believe' and do nothing." This objection misunderstands the nature of the man who "worketh not." He is not a man who is lazy; he is a man who has *stopped doing the wrong thing*. He has stopped the "work" of self-justification. He has ceased from the dead works of the flesh. This "belief" is not a lazy, passive acknowledgment. It is a desperate, active *trust* in a substitute. It is the spiritual equivalent of a drowning man ceasing his own flailing (which only pulls him under) and resting his full weight upon the lifeguard who has come to save him. The man who "worketh not" has simply stopped trying to save himself. Another argument is, "But God credits his *faith* as righteousness, so faith itself is a 'work'." This is a semantic trick. The text is clear: faith is the *instrument* that receives, not the *merit* that earns. If I am given a check for a million dollars, my "work" is to sign my name to deposit it. Is my signature worth a million dollars? No. It is merely the legally required act of *receiving* the gift. Faith is the signature of the soul, the empty hand that receives the "gift of righteousness" (Romans 5:17).

Churches Teaching Fallacies: This error is central to **Roman Catholicism**, which explicitly denies that justification is *only* for "him that worketh not." The Council of Trent (1547) declared "anathema" (cursed) anyone who said that the ungodly is justified by faith alone. It also underpins the systems of **Eastern Orthodoxy** and **Arminian-Wesleyan** theologies, which often confuse justification (the legal declaration) with sanctification (the process of *becoming* righteous). By teaching that man must *cooperate* with grace through his own works, they are teaching that God imputes righteousness to him that "worketh" *and* believeth, a direct contradiction of Romans 4:5. This error originates in a failure to accept the totality of human depravity, an error that **Pelagius** championed in the 5th century.

Verses of Apparent Support: James 2:24; Matthew 7:21; Luke 10:25-28.

Verses of Correction: Romans 4:4-5; Romans 3:28; Galatians 2:16; Ephesians 2:9; Philippians 3:9.

Logical Fallacy Analysis: The opposing argument engages in a **Strawman Fallacy**. It misrepresents the "worketh not" position as a call to lazy, dead, or useless faith. It attacks this "strawman" (easy-believism) rather than engaging the actual doctrine, which is about the *source* of righteousness. The doctrine of "worketh not" does not mean "a faith that *does* nothing"; it means "a faith that *trusts* in nothing it does." It is a faith that is profoundly active in its *trust*, but

completely at rest in its *merit*. The analogy would be: a critic claims that telling a hospital patient to "just rest" is dangerous advice. But he ignores that the doctor ordered this "rest" *after* a life-saving surgery was completed, and this "rest" is the very thing required for recovery.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is rooted in **Humanism**, the belief in the inherent value and agency of man. This philosophy cannot accept that man's contribution to his own salvation is precisely zero. It *must* find a place for man's "work," man's "cooperation," or man's "effort," because a salvation that is 100% a gift is an offense to human pride. This philosophical pride is what causes the opponent to read "worketh not" and recoil, as it strips man of all his religious glory and gives it entirely to God.

Question 3. How does Romans 4:6-8 describe the man unto whom "God imputeth righteousness without works"?

Answer 3. Topical Bible Study Correction (KJV): The man unto whom God imputes righteousness without works is described by a single, definitive, and glorious word: **"blessed."** This blessedness, however, is not a subjective feeling or a temporary state of happiness. It is a **legal and eternal status** pronounced by God Himself. David, in Psalm 32, describes this man's condition in purely legal, forensic terms. This "blessed" man is the one "whose iniquities are forgiven" and "whose sins are covered." He is the man to whom the Lord **"will not impute sin."** This is the core of imputed righteousness. It is not merely the *removal* of a negative record; it is the absolute, divine *refusal* to even *count* sin against that person's account. This man is not blessed because he has achieved sinlessness in his flesh. He is not blessed because he has performed a sufficient number of rituals or good deeds. He is blessed for one reason alone: he has **stopped working** for his own righteousness and has, by faith, received a perfect, alien righteousness from God. God then *covers* his sins with this robe of Christ's righteousness and legally **refuses to impute sin** to him. This is the only true "blessedness" available to mankind. It is not the blessedness of the "good" man, but the blessedness of the *justified "ungodly" man* (v. 5), whose entire standing before God rests not on his own performance, but on God's gracious and final declaration.

Scripture References: Romans 4:6-8; Psalm 32:1-2; Romans 4:5; 2 Corinthians 5:19, 21; Philippians 3:9.

Anticipated Rebuttals: A common **rebuttal** is, "This 'non-imputation' of sin only applies to *past* sins at the moment of conversion. The believer must then work to maintain that status." This is a human invention designed to re-introduce the law. The text gives no such qualifier. David speaks of this blessedness as a continuous state. The verb tense "will not impute" is a future-tense promise. Furthermore, 2 Corinthians 5:19 says God *was* in Christ, "reconciling the world unto himself, *not imputing their trespasses* unto them." This is the state of the new covenant. The believer's sins—past, present, and future—were all *future* when Christ died for them. They were all paid for, and the one who believes is placed into this permanent, "blessed" state of non-imputation. Another argument is, "This is a legal fiction. How can God declare someone 'not guilty' when they still sin?" This objection fails to grasp the "great exchange." It *would* be a legal fiction if God were just "ignoring" the sin. He is not. He is *punishing* the sin, fully and completely, in the body of Jesus

Christ. He is then *crediting* the perfect obedience of Christ to the believer. It is a 100% legal, just, and paid-for transaction.

Churches Teaching Fallacies: This error is again central to **Roman Catholicism**, which teaches that this "blessedness" is *not* a final declaration but a *process* that can be lost through "mortal sin." This loss, they teach, requires the "work" of the Sacrament of Penance to restore. This system denies the "blessedness" of the man to whom the Lord "will not impute sin," and instead teaches that the Lord *will* impute sin, requiring new works. This is a denial of Romans 4. This philosophy was formalized at the **Council of Trent (1545-1563)**. A similar error is found in **Arminian-Wesleyan** systems, which teach that this "blessed" state can be forfeited by sin, placing the believer back under condemnation—again, a denial of the finality of God's "non-imputation."

Verses of Apparent Support: 1 John 1:9; Matthew 6:14-15; Hebrews 10:26.

Verses of Correction: Romans 4:6-8; Psalm 32:1-2; Romans 8:1; Romans 8:33-34; 2 Corinthians 5:19.

Logical Fallacy Analysis: The opposing view relies on a **Fallacy of Division**. It wrongly assumes that because a believer is composed of "spirit" (which is perfect) and "flesh" (which is sinful), their *legal standing* before God must also be divided. They cannot grasp a *total* declaration of "blessed" over a *partial* being. They see the sin in the flesh and *divide* the "blessed" verdict, claiming it only applies partially or conditionally. But God does not see us in parts. He sees us "in Christ" (Romans 8:1). The analogy is this: A woman is legally married. Her legal status is 100% "married." The fact that she sometimes has thoughts that are not "wifely" does not make her "partially married." Her *status* is absolute.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is an **Empirical Fallacy**, the belief that "what I see must be the ultimate reality." The opponent looks at a Christian, sees him stumble, and says, "See! He is not 'blessed.' He is not righteous." They are trusting their *fleshly observation* (empiricism) over God's *divine declaration* (revelation). The KJV teaches us to "walk by faith, not by sight" (2 Corinthians 5:7). Faith trusts the *declaration* ("blessed") even when *sight* sees the remaining imperfection of the flesh.

Question 4. Does Philippians 3:9 instruct us to be found in Christ having our "own righteousness, which is of the law," or "the righteousness which is of God by faith"?

Answer 4. Topical Bible Study Correction (KJV): The apostle's singular, driving passion was to be found in Christ, **not having his own righteousness**, which is of the law, but possessing only "that which is through the faith of Christ, the **righteousness which is of God by faith**." This verse presents an absolute, mutually exclusive choice. A man cannot possess both. They are two different categories of righteousness, originating from two different sources. Our "own righteousness" is one category. It is "of the law." It is built on religious performance, moral effort, ritual observance, and personal pedigree. This is the righteousness Paul, as a Pharisee, had in abundance. The "righteousness of God" is an entirely separate category. It "is of God." It originates from God, is

perfect in nature, and is received **only** "by faith." Paul, a man who had the most impressive religious credentials possible ("touching the righteousness which is in the law, blameless"), made a final calculation. He counted all of his religious effort, all of his "own righteousness," as "loss" and as "**dung**" (v. 8). He threw his "filthy rags" away that he might "win Christ" and be "found" at the judgment clothed in this divine, imputed righteousness. This is the only righteousness that is valid in God's court. Any religious system that encourages you to weave, patch, or present your "own righteousness" is asking you to present "dung" to a holy God.

Scripture References: Philippians 3:4-9; Romans 3:21-22; Romans 10:3; 2 Corinthians 5:21; Isaiah 64:6.

Anticipated Rebuttals: A common **rebuttal** is, "Paul is only rejecting the *Jewish* law, not all 'good works.' Our own good works, done by the Spirit, are still part of our righteousness." This is a desperate attempt to salvage human pride. Paul is clear: he is rejecting "mine *own* righteousness, which is *of the law*." The law is the very standard of "good works." If righteousness "touching the law" is "blameless" and yet is still "dung," what does that make our own feeble, Spirit-imperfected works? They are also "dung." The contrast is not between "Jewish works" and "Christian works." The contrast is between "mine own" (any righteousness originating in *me*, including my "Christian" works) and "of God" (the righteousness originating *in Christ*, received by faith). We must be found *only* in His. Another argument is, "This only applies to justification, not sanctification. We are *sanctified* by our own works." This also contradicts the KJV, which states we are sanctified "through the offering of the body of Jesus Christ *once for all*" (Hebrews 10:10). Both our legal standing (justification) and our spiritual position (sanctification) are gifts received by faith, not "our own" achievements.

Churches Teaching Fallacies: This error is the foundation of **Roman Catholicism**, **Eastern Orthodoxy**, and any system of **Arminianism** (like Wesleyanism or Methodism) that teaches "infused righteousness." These systems, by definition, teach that the believer *builds* their "own righteousness" over time through cooperation with grace, sacraments, and effort. This is precisely what Paul calls "dung." This philosophy of "infused righteousness" was a central pillar of the **Council of Trent (1545-1563)**. Its philosophical DNA can be traced to the neo-Platonic and Aristotelian synthesis of **Thomas Aquinas (c. 1225-1274)**, who redefined "grace" as a "substance" infused into the soul to *make* it righteous, rather than a legal declaration *declaring* it righteous.

Verses of Apparent Support: James 2:24; 1 John 3:7; Matthew 5:20.

Verses of Correction: Philippians 3:8-9; Romans 10:3; Isaiah 64:6; Romans 4:5; Galatians 2:16.

Logical Fallacy Analysis: The opposing argument (that our works contribute to our righteousness) is a **Fallacy of Composition**. This fallacy assumes that what is true of a *part* must be true of the *whole*. The opponent sees that "good works" are, in fact, "good." They are a good *part* of the Christian life. They then make a logical leap, assuming that these "good" parts can be *composed* into a "righteousness" that is valid before God. But they cannot. A pile of "good" (but imperfect) works does not compose a "perfect" righteousness. The analogy: I can have a pile of clean, polished, high-quality bricks. But this pile of bricks is *not* a "house." To be a "house" it must have

a perfect foundation, frame, and roof. Our "good works" are just a pile of imperfect bricks; Christ's righteousness is the *finished house*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is a **Category Error (F03)**. The opponent is fundamentally confusing two different categories: *merit* and *evidence*. They see "good works" in the KJV and categorize them as "merit"—something we do to *earn* God's favor. The KJV, however, categorizes these same works as "evidence"—something that *proves* we have already *received* God's favor by faith. Because they have miscategorized "works" at the foundational level, their entire theological structure is compromised.

Question 5. According to 2 Corinthians 5:21, what is the great exchange that allows us to be "made the righteousness of God in him"?

Answer 5. Topical Bible Study Correction (KJV): The great exchange is the very heart of the gospel, the divine legal transaction upon which all of salvation rests: "For he hath made him **to be sin for us**, who knew no sin; that we might be **made the righteousness of God** in him." This is not a metaphor; it is a divine, forensic, and substitutionary reality. Christ, the sinless Lamb of God, did not just *pay the penalty* for our sins; He was *made sin*. At the cross, God the Father treated Christ as if He were us. He legally took our identity as sinners upon Himself and exhausted the full measure of divine wrath that our sin deserved. In return, we who believe are not merely *considered* righteous or *treated as* righteous; we are *made* the righteousness of God. God legally *gives* us Christ's perfect identity. He treats us as if we are Christ. **Our sin was imputed to Him, and His righteousness is imputed to us.** This is the "double imputation" that allows God to be both "just, and the justifier of him which believeth in Jesus" (Romans 3:26). It is the only mechanism in all of existence by which a guilty sinner can be declared 100% righteous before a holy God, resting entirely on Christ's perfect standing and not, in any way, on our own. We are not just forgiven; we are *made righteous* with a righteousness that is not our own.

Scripture References: 2 Corinthians 5:21; Romans 3:26; Romans 4:5; Romans 5:19; Philippians 3:9; 1 Peter 2:24; Isaiah 53:6.

Anticipated Rebuttals: One common **rebuttal** is, "Christ was not literally 'made sin.' He was only a 'sin offering.' You are taking the verse too literally." This objection attempts to weaken the power of the exchange. The KVisitors used the strongest possible language: "made him to be sin." He became the very legal embodiment of our rebellion. He *was* a sin offering, but the exchange was far deeper than just a ritual. He *became* us, that we might *become* Him. A second objection is, "We are not 'made' the righteousness of God. We are only *forgiven* and then must *work toward* righteousness." This is the error of "infused" righteousness. It denies the totality of the exchange. The text is parallel and absolute: just as He was *made sin*, we are *made* righteousness. The "making" is of the same kind. His was a legal imputation of our sin; ours is a legal imputation of His righteousness. To deny our "making" is to deny His. If we are only "on the path" to righteousness, then He was only "on the path" to being our substitute, which is a denial of the cross.

Churches Teaching Fallacies: This doctrine is explicitly denied by **Roman Catholicism** and **Eastern Orthodoxy**. Their systems teach an "infused" righteousness, where a believer is *slowly made* righteous in himself through a process of sacraments. They deny that a believer is *already, fully "made"* the righteousness of God "in him." This error is also present in any **Arminian-Wesleyan** system that teaches a *process* of sanctification rather than a *position* of righteousness. The historical origin of this denial is the rejection of imputation. This rejection was formalized at the **Council of Trent (1545-1563)** but finds its philosophical voice in **Thomas Aquinas (c. 1274)**, who taught that righteousness was a "habitus" or "quality" *infused* into the soul, rather than a legal *status* declared over the believer.

Verses of Apparent Support: 1 John 3:7; Romans 6:19; Matthew 5:48.

Verses of Correction: 2 Corinthians 5:21; Romans 5:19; Philippians 3:9; 1 Corinthians 1:30; Jeremiah 23:6.

Logical Fallacy Analysis: The opposing view, which denies this full exchange, commits a **Fallacy of Special Pleading**. It holds two beliefs to different standards. It *accepts* that our sin (a legal status) was fully imputed to Christ. But it *rejects* that His righteousness (a legal status) is fully imputed to us. It creates a special, weaker standard for the "righteousness" side of the equation. Why? Because it wants to reserve a role for man's works. The KJV, however, uses perfect, parallel logic: if our sin can be fully *given* to Him by imputation, His righteousness can be fully *given* to us by imputation. The logic must apply both ways.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is a **Metaphysical Fallacy** that confuses a *legal* reality with a *physical* one. The opponent thinks "made righteousness" must mean "physically incapable of sinning," just as "made sin" would mean Christ physically committed acts of sin. This is a carnal misunderstanding. The KJV is speaking in *legal* terms, not *physical* ones. It's about our *standing* in God's court. My legal status as a citizen is not a physical property; it is a declared, legal reality. In the same way, our "righteousness" is our declared, legal status "in him."

Question 6. Based on these verses, is justification a process of becoming righteous or a legal declaration by God?

Answer 6. Topical Bible Study Correction (KJV): Justification is, without question, a **one-time, instantaneous legal declaration** by God. It is a forensic act, not a therapeutic process. The language of the KJV is consistently legal, drawn from a courtroom, not a hospital. The text says faith is "**counted**" or "**imputed**" for righteousness (Romans 4:5, 6, 22). It says we are "**made**" righteous (Romans 5:19; 2 Corinthians 5:21). It says God is the one who "**justifieth**" (Romans 8:33)—a legal verdict. In a human court, when a judge "justifies" a man, he is not "making him a better person." He is not starting him on a "process" of rehabilitation. He is striking the gavel and *declaring* him "not guilty." The process of "becoming" righteous is called *sanctification*, and even that is a "once for all" positional gift (Hebrews 10:10). But justification is the *verdict* that precedes it. We are not "justified" by a process of becoming better people. We are justified *at the moment of faith* by a divine verdict, whereby God declares us to be perfectly righteous *in Christ*. This declaration is not based on any righteousness *infused* into us or any potential good works we might

do in the future. It is based entirely on the finished work of Christ, which is credited—imputed—to our account. We are not "in the process" of being justified; by faith, we *are* justified.

Scripture References: Romans 4:5-8, 22; Romans 8:30, 33-34; Romans 3:28; Romans 5:1; 2 Corinthians 5:21; Galatians 2:16.

Anticipated Rebuttals: The primary **rebuttal** is, "But the word 'righteousness' implies moral character. How can God declare a character trait that isn't there?" This confuses the *gift* of righteousness with the *fruit* of righteousness. When God declares us righteous, He is giving us Christ's *legal status*. This legal status then becomes the *foundation* for our moral transformation (sanctification). The verdict *must* come first. A second argument is, "This is just a 'legal fiction.' It's not real." This is a profound insult to God's justice. It is not a "legal fiction" because the *price has been paid*. If a billionaire pays a debtor's \$1 million debt, is the judge's declaration that the debtor is "debt-free" a "legal fiction"? No, it is a *legal fact*, because the debt was *actually paid*. Christ's blood *actually paid* our sin debt. God's declaration of "righteous" is a legal fact based on a finished payment. The "fiction" is the man-made religion that thinks *we* can pay the debt ourselves through a "process."

Churches Teaching Fallacies: This error is the official, dogmatic position of the **Roman Catholic Church** and **Eastern Orthodoxy**. The **Council of Trent (1545-1563)** explicitly defined justification as a *process* of inner renewal and *not* merely the imputation of Christ's righteousness. This system, which makes justification synonymous with sanctification, is a "commandment of men" designed to subordinate the believer to the church's sacramental system for their entire life. This philosophy was articulated by **Thomas Aquinas (c. 1274)**, who blended Aristotelian philosophy with Christian doctrine, describing justification as a "movement of the soul" toward justice, a *process* rather than a *verdict*.

Verses of Apparent Support: 1 John 3:7; Romans 6:16, 19; Revelation 22:11.

Verses of Correction: Romans 8:30, 33; Romans 4:5; Romans 5:1; Philippians 3:9; 2 Corinthians 5:21.

Logical Fallacy Analysis: The opposing view (justification as a process) is a **Category Error (F03)**. It fundamentally confuses the *legal* category with the *experiential* category. Justification is a *legal status* declared by God. Sanctification is the *experiential process* of our lives (though our *position* in sanctification is also "once for all," Hebrews 10:10). The opponent has taken these two distinct biblical categories and wrongly merged them into one. It's like confusing a *marriage certificate* (the legal declaration) with the *marriage itself* (the ongoing relationship). The certificate is a one-time, legal, finished act. It is not a "process." It is the *foundation* for the process.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is an **Appeal to Tradition**. This doctrine is not defended because the KJV clearly teaches it; the KJV clearly refutes it. It is defended because it is the *tradition* of the institutional church. It is the philosophy of **Sacramentalism**, which requires a "process" so that the institution's "sacraments" (works) can be the "means of grace." The "process" philosophy is a

necessary invention to justify the existence of a priestly class and a works-based religious system. It is a "commandment of men" (Matthew 15:9).

Question 7. Is the righteousness we receive by faith an infused righteousness (making us inherently good) or an imputed righteousness (crediting Christ's goodness to us)?

Answer 7. Topical Bible Study Correction (KJV): The King James Bible teaches **imputed righteousness**, not infused righteousness. An "infused" righteousness, a concept that God's grace is a substance "poured into" us to *make* us inherently or personally good, is simply a repackaging of "mine own righteousness, which is of the law" (Philippians 3:9). It turns salvation back into a *process* that ultimately depends on *us*—our spiritual performance, our cooperation, our moral improvement. The KJV, by contrast, speaks of a righteousness that is "**counted**" and "**imputed**" (Romans 4). This righteousness is *alien* to us; it is Christ's perfect righteousness, which originates *in Him* and is legally *credited to our account* at the moment of faith. We are not made inherently sinless in our flesh; our flesh remains fallen (Romans 7:18). We are, however, *declared* 100% sinless in our *legal standing* before God. The man in Romans 4 is blessed not because he has been infused with goodness and stopped sinning, but because God "will not impute sin" to him (Romans 4:8). Our standing before God rests *entirely* on Christ's perfection, which is imputed to us, not on any perfection *infused* in us. This is the "righteousness of God" (Romans 3:22), not the "righteousness of me."

Scripture References: Romans 4:5-8, 11, 22-24; Romans 5:19; 2 Corinthians 5:21; Philippians 3:9; 1 Corinthians 1:30.

Anticipated Rebuttals: The main **rebuttal** is, "But 1 John 3:7 says, 'he that doeth righteousness is righteous, even as he is righteous.'" This is a perfect example of confusing the *fruit* with the *root*. The verse is describing the *evidence* of a saved life, not the *cause* of it. A man who *is* righteous (by the imputed righteousness of Christ) *will* do righteousness (as the fruit of the Spirit). It's the "apple tree" analogy again. The "doing" is the *proof* of the "being." It is not the *cause* of the "being." A second **rebuttal** is, "But the Holy Spirit comes to live *in* us. That is an infusion of 'goodness.'" The Holy Spirit's indwelling is what *empowers* us to live a godly life (fruit-bearing), but He is not our *legal righteousness*. Our *legal righteousness*—the basis of our justification—is Christ's finished work *for* us. We are not justified by the Spirit's *work in us*; we are justified by Christ's *work for us*.

Churches Teaching Fallacies: The doctrine of "infused righteousness" is the official, binding dogma of the **Roman Catholic Church**. It was formalized at the **Council of Trent (1545-1563)**. This philosophy is the engine of their entire sacramental, works-based system. It is also the *de facto* position of **Eastern Orthodoxy** (under the name "theosis" or "divinization") and many **Arminian-Wesleyan** traditions, which see justification and sanctification as a single, synergistic process of *becoming* righteous. This doctrine's philosophical father is **Thomas Aquinas (c. 1274)**, who synthesized Christian theology with Aristotle's philosophy, defining grace as a "quality of the soul" that is *infused*, like a physical substance.

Verses of Apparent Support: 1 John 3:7; Romans 6:19; 2 Peter 1:4.

Verses of Correction: Romans 4:5-8; 2 Corinthians 5:21; Philippians 3:9; Romans 10:3.

Logical Fallacy Analysis: The "infused righteousness" doctrine is a **Category Error (F03)**. It confuses a *legal* status (imputation) with a *metaphysical* or *substantial* one (infusion). Righteousness in the KJV's justification context is a *verdict*, not a *substance*. It's like confusing a *deed to a house* with the *bricks of the house*. "Infusion" teaches that God gives us "righteous bricks" one by one, and we must build the house ourselves. "Imputation" teaches that God *gives us the deed* to Christ's *finished* house, "not made with hands, eternal in the heavens" (2 Corinthians 5:1).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is rooted in **Sacramentalism**, the philosophy that divine grace is transmitted through physical matter and ritual. This "infusion" philosophy is necessary to give *power* to the sacraments. The priest must have a "substance" (grace) to "infuse" through the "ritual" (the mass, penance, etc.). The entire doctrine of infused righteousness is a human-invented "power source" for a human-invented religious system. It has no foundation in the KJV.

Question 8. According to the KJV, can a person be justified by faith in Christ and by their own works or obedience to the law?

Answer 8. Topical Bible Study Correction (KJV): No. It is an impossible contradiction. According to the KJV, a person is justified by faith **without the deeds of the law** (Romans 3:28). The moment "works" or "obedience to the law" are added to faith *as a basis* for justification, the entire gospel of grace collapses. The two systems are mutually exclusive. As Romans 11:6 states with devastating clarity, "And if by grace, then is it **no more of works**: otherwise grace is no more grace. But if it be of works, then is it **no more grace**: otherwise work is no more work." You cannot mix them. It is one or the other. You cannot be justified by a 50/50 mix of grace and works, or even a 99/1 mix. To add even *one* "deed of the law" as a *requirement* for your justification is to "frustrate the grace of God" (Galatians 2:21). What does that mean? It means you are making His grace void, null, and of "no effect." Paul's warning in Galatians 5:4 is the most severe in Scripture: "Christ is become of **no effect** unto you, whosoever of you are justified by the law; ye are **fallen from grace**." To choose law-keeping as your system is to abandon the system of grace and to sever your connection to Christ as the source of your righteousness. Justification must be 100% by faith alone, or it is not by faith at all.

Scripture References: Romans 3:28; Romans 11:6; Galatians 2:16, 21; Galatians 5:4; Ephesians 2:8-9; Romans 4:5.

Anticipated Rebuttals: The **rebuttal** is, "But surely God wants us to obey His law. Are you saying obedience doesn't matter?" This intentionally confuses the *root* of salvation with the *fruit* of salvation. Of course God wants us to obey! But *what* are we obeying? We are obeying the "law of Christ" (Galatians 6:2), not the "ministration of death" (2 Corinthians 3:7). And *why* are we obeying? We are not obeying *in order to be* justified; we are obeying *because we are* justified. The obedience of the unbeliever is a "dead work" (Hebrews 9:14), an attempt to *earn* favor. The obedience of the believer is a "fruit of the Spirit" (Galatians 5:22), an act of *worship* by one who *has* favor. The opponent is confusing the *motivation* and *source* of obedience. The law *demand*s

obedience from the flesh but cannot produce it. Grace *gives* righteousness by faith, which then *produces* obedience from the Spirit.

Churches Teaching Fallacies: This "faith plus works" mixture is the explicit dogma of the **Roman Catholic Church**, as defined at the **Council of Trent (1545-1563)**. It is also taught by **Eastern Orthodoxy**. Furthermore, it is the *functional* doctrine of any **Arminian-Wesleyan** or **Church of Christ** system that makes a human work (like baptism, or "enduring to the end" by works) a *necessary component* of justification, rather than the *necessary evidence* of it. This philosophy is the default setting of all man-made religion, originating with Cain, who brought the "work" of his hands, rather than with Abel, who brought the blood of the substitute by faith.

Verses of Apparent Support: James 2:24; Romans 2:13; Matthew 7:21.

Verses of Correction: Romans 11:6; Romans 3:28; Galatians 2:16; Galatians 5:4; Ephesians 2:8-9.

Logical Fallacy Analysis: The "faith plus works" argument is a **Contradictory Premise** fallacy. It attempts to build a logical system on two premises that cancel each other out. Premise 1: Justification is a free *gift* (grace). Premise 2: Justification is a *wage* (earned by works). A thing cannot be both a "free gift" and a "wage." A gift is, by definition, "no more of works." A wage is, by definition, "no more grace." By asserting both, the entire system collapses into incoherence. It is, as Romans 11:6 proves, logical and scriptural nonsense. It's like saying, "I will *give* you this car as a free gift, but you must *pay* me \$20,000 for it." The "payment" premise destroys the "gift" premise.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Synergism**, the belief that man must "cooperate" with God in his own salvation. This philosophy is deeply appealing to human pride. It rejects *monergism* (that God does 100% of the saving work) and insists that man must "do his part." This "synergistic" philosophy is what underpins all works-based religion. It is the lie of the serpent, "ye shall be as gods" (Genesis 3:5), able to contribute to your own salvation. The KJV rejects this, teaching that we are saved by grace alone.

Question 9. What does Isaiah 64:6 call "all our righteousnesses"?

Answer 9. Topical Bible Study Correction (KJV): The prophet Isaiah, under divine inspiration, gives a devastating and final verdict on all human goodness. He states, "But we are all as an unclean thing, and **all our righteousnesses are as filthy rags.**" This is not a description of our *sins*; it is a description of our *righteousnesses*. This refers to our very best and most noble efforts—our religious duties, our charitable acts, our meticulous law-keeping, our solemn liturgies, our prayers, and our fastings. In the sight of a perfectly holy God, every work we produce from our own fallen nature is as polluted as a leprous, unclean garment. This single verse dismantles the foundation of all human-centered religion. It forces us to ask a terrifying question: if our very *best works* are "filthy rags," what can we possibly bring to God to merit His favor? The answer is nothing. We cannot come to God presenting a "clean" sin and a "filthy" righteousness. We can only come with empty hands. This verse proves the absolute necessity of an *alien* righteousness. We must abandon

our own "righteousnesses" (filthy rags) and be clothed in "the righteousness which is of God by faith" (Philippians 3:9), the perfect, spotless robe of Christ.

Scripture References: Isaiah 64:6; Philippians 3:8-9; Romans 3:10-12, 20; Romans 7:18; Zechariah 3:3-4.

Anticipated Rebuttals: The primary **rebuttal** is, "This verse only applies to *unbelievers* or to *hypocritical* works. It doesn't apply to the 'good works' of a Christian done by the Spirit." This is wishful thinking that blunts the force of the text. First, Isaiah says "we are *all* as an unclean thing," including himself, the prophet. Second, even the "good works" of a Christian are imperfect. They are done with mixed motives, in imperfect strength, and are stained by the flesh. Are they "filthy rags"? Yes. They are not sufficient to stand before a holy God as a basis for righteousness. This is why Paul, *as a Christian*, counted his "blameless" works as "dung" (Philippians 3:8). The *only* righteousness a Christian can present is Christ's. Our works are "fruit," but they are not our "righteousness." A second argument is, "This is Old Testament. The New Testament says we are 'created in Christ Jesus unto good works' (Ephesians 2:10)." This is true! But these "good works" are the *purpose* of our salvation, not the *price* of it. They are the "fruit," not the "root." They remain, in comparison to Christ's perfection, "filthy rags" in terms of merit.

Churches Teaching Fallacies: This verse is functionally ignored or rejected by any system built on **Ritualism** or **Sacramentalism**. **Roman Catholicism**, **Eastern Orthodoxy**, and **High-Church Lutheranism/Anglicanism** all place tremendous value on *their* "righteousnesses"—their liturgy, their vestments, their ceremonies, and their sacraments. They present these "works" as "means of grace." The KJV calls these human-invented "righteousnesses" what they are: "filthy rags." This "will worship" (Colossians 2:23) is a product of human tradition, which **began as soon as the apostles died** and men began to formalize and professionalize worship, culminating in the **Roman Imperial Church under Constantine (c. 313 AD)**, which merged pagan ritualism with Christian names.

Verses of Apparent Support: Ephesians 2:10; Titus 2:14; Matthew 5:16; 1 Peter 2:12.

Verses of Correction: Isaiah 64:6; Philippians 3:9; Romans 3:10; Romans 4:5; Colossians 2:20-23.

Logical Fallacy Analysis: The opponent's argument (that *their* works are not "filthy rags") is a clear case of **Special Pleading**. This fallacy occurs when someone applies a standard to others but creates a special exception for themselves. They will agree that the "righteousnesses" of the *other* religion are "filthy rags." The Catholic says the Lutheran's works are rags; the Lutheran says the Baptist's works are rags. But they *all* plead for a special exception for *their own* system, *their* liturgy, *their* good deeds. Isaiah 64:6 is a universal solvent. It makes no exceptions. It declares *all* our righteousnesses—everyone's—to be "filthy rags."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Formalism**, the belief that the *outward form* of an act is what gives it value. This is the error of the Pharisees (Matthew 23:25). They believed that a clean *cup* (the ritual) made the *water* (the heart) clean. The institutional church believes a "holy"

liturgy or a "sacred" *building* makes the *worship* acceptable. But God is a Spirit, and He looks on the *heart*. He judges the *source*. And since the source of "all our righteousnesses" is our own fallen nature, the form, no matter how beautiful, is just a "filthy rag."

Question 10. If our best works are "filthy rags," what is the only righteousness that can stand before God?

Answer 10. Topical Bible Study Correction (KJV): If our own righteousness is definitively exposed as "filthy rags" (Isaiah 64:6), then the only righteousness that can possibly stand in the presence of a holy, "consuming fire" (Hebrews 12:29) is a **perfect, divine, and alien righteousness**. This is "the righteousness which is of God by faith" (Philippians 3:9). It is a righteousness that is not *achieved* by us but *imputed* to us. It is the personal, perfect, sinless obedience and sacrificial atonement of the Lord Jesus Christ. He lived the perfect life we could not live, and He died the guilty death we deserved to die. By faith, His perfect life-record is credited to our account, just as our sin-record was credited to His on the cross (2 Corinthians 5:21). We do not stand before God presenting our works, our liturgy, our church membership, or our moral improvements. We stand before Him presenting **only Christ**. He *is* our righteousness (1 Corinthians 1:30). This is the "best robe" given to the prodigal son (Luke 15:22). It is the "wedding garment" required to attend the supper (Matthew 22:11). It is a righteousness that is not our own, but His. Any man found at the judgment not having this "wedding garment," and instead presenting his own "filthy rags," will be cast into outer darkness.

Scripture References: Philippians 3:9; 2 Corinthians 5:21; 1 Corinthians 1:30; Jeremiah 23:6; Romans 3:21-22; Isaiah 64:6; Matthew 22:11-13; Zechariah 3:3-5.

Anticipated Rebuttals: A common **rebuttal** is, "But God commands us to be holy. How can we be holy if we are just 'wearing' Christ's righteousness?" This objection misunderstands the source of holiness. We are not holy *in ourselves*. We are holy *in Him*. Our holiness has two parts: 1) Our **legal position**, which is the imputed righteousness of Christ. This is perfect and complete *now*. 2) Our **practical condition**, which is the work of the Holy Spirit in our lives, producing the "fruit of the Spirit" (Galatians 5:22). This "practical" holiness is *imperfect* in this life (Romans 7:19), but it is the *evidence* that we possess the *perfect* legal holiness. The opponent confuses the legal position with the practical condition. We stand before God *only* in our legal position.

Churches Teaching Fallacies: This is the dividing line between true, KJV-based Christianity and all false religions. Any system that teaches you to trust in your "own righteousness"—whether it is the **Roman Catholic** system of sacraments, the **Jehovah's Witness** system of door-to-door works, the **Mormon** system of temple ordinances, or the **Seventh-day Adventist** system of Sabbath-keeping—is a religion of "filthy rags." These systems all, in some way, deny the "once for all" sufficiency of Christ's imputed righteousness. This is the "gospel" of **Cain (Genesis 4)**, who brought the "works" of his own hands, and it is a rejection of the "gospel" of **Abel (Hebrews 11:4)**, who brought the blood of the substitute by faith.

Verses of Apparent Support: 1 Peter 1:15-16; Matthew 5:48; Hebrews 12:14.

Verses of Correction: Philippians 3:9; 2 Corinthians 5:21; Isaiah 64:6; Romans 10:3-4; 1 Corinthians 1:30.

Logical Fallacy Analysis: The opposing argument (that we must present our *own* holiness) is a **Fallacy of the Single Cause**. It assumes that since "holiness" is required for salvation (Hebrews 12:14), that holiness must be *our own*. It ignores the other, more powerful cause: the *imputed* holiness (righteousness) of Christ. The KJV teaches that Christ's righteousness is the *cause* of our acceptance, and our own practical holiness is the *result*. The opponent ignores the *cause* and focuses only on the *result*, turning the result into a new cause. This is like arguing that a warm room (the result) is the *cause* of the furnace (the cause) being on. It reverses the entire logical flow.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Moralism**. Moralism is the belief that "righteousness" is the sum of correct moral behaviors. This is a human-centric, "boot-strap" philosophy. The KJV, by contrast, teaches that "righteousness" is a *legal status* granted by God on the basis of Christ's work. Moralism says: "Do good, and you will be righteous." The KJV says: "Be declared righteous by faith, and you will *then* do good." Moralism puts the cart of "works" before the horse of "faith."

Question 11. Does the KJV teach that justification is by "faith alone" (Sola Fide)?

Answer 11. Topical Bible Study Correction (KJV): Yes, absolutely. While the specific English phrase "faith alone" appears only once in James 2:24, where it is used correctively to describe a *dead profession*, the **doctrine** of justification by faith alone (Sola Fide) is the unambiguous heartbeat of the entire New Covenant. The KJV's *argument* is overwhelmingly clear. Romans 3:28 states we are justified by faith "**without the deeds of the law.**" The word "without" means *apart from, separate from, with no help from*. Romans 4:5 says righteousness is counted to him that "**worketh not, but believeth.**" Philippians 3:9 sets "mine own righteousness, which is of the law" in direct, mutual opposition to "the righteousness which is of God by faith." The entire book of Galatians is a divine polemic against any attempt to add *anything* to faith as a basis for justification. The KJV's consistent theological argument is that faith is the **sole instrument** that *receives* the gift of justification. Works are the *necessary evidence* and *result* of that justification, but they are never, in any way, part of the *basis* or *instrument* of it. To argue otherwise is to ignore the entire structure of Paul's gospel and to "frustrate the grace of God" (Galatians 2:21).

Scripture References: Romans 3:28; Romans 4:5; Romans 11:6; Galatians 2:16, 21; Galatians 3:10-12; Ephesians 2:8-9; Philippians 3:9; Titus 3:5.

Anticipated Rebuttals: The primary **rebuttal** is the appeal to James 2:24, "not by faith only." As previously addressed, James is attacking a "strawman" version of faith. He is refuting the claim that a "faith" which *has no works* can save. He calls this a "dead" faith (v. 17, 26). Paul, in Romans, is describing the "faith" that *justifies*, which is a living, genuine faith that *will* produce works. Paul and James are two architects describing the same house from different perspectives. Paul describes the *foundation* (justification by faith alone). James describes the *frame and fruit* (the works that prove the foundation is real). A house with no foundation (works only) falls. A foundation with

no house (faith only, with no works) is just a "dead" slab, useless and unfinished. True salvation involves both: a foundation of faith alone, which *results* in the "house" of good works.

Churches Teaching Fallacies: This doctrine is the primary point of division between the Reformation and the **Roman Catholic Church**. The **Council of Trent (1545-1563)** was convened specifically to *condemn* Sola Fide, declaring "anathema" (cursed) anyone who teaches that justification is by faith alone. This condemnation also applies to **Eastern Orthodoxy** and other systems (like **Mormonism** or **Jehovah's Witnesses**) that rely on a system of works and sacramental merit. This battle for "faith alone" is, and has always been, the central battle for the gospel.

Verses of Apparent Support: James 2:24; Matthew 7:21; Galatians 5:6 (which speaks of "faith which worketh by love").

Verses of Correction: Romans 3:28; Romans 4:5; Galatians 2:16; Ephesians 2:8-9; Romans 11:6.

Logical Fallacy Analysis: The argument *against* faith alone (using James 2) is a **Fallacy of Equivocation**. This fallacy occurs when a key term ("faith") is used with two different meanings in the same argument. The opponent equivocates between "Paul's Faith" (a genuine, living, justifying trust in Christ) and "James's Faith" (a dead, demonic, intellectual assent that produces no change). The argument is: "Paul says we are saved by *Faith*. James says we are *not* saved by *Faith*. Therefore, Paul is wrong." This is nonsense. Paul is saying we *are* saved by *living faith*. James is saying we are *not* saved by *dead faith*. There is no contradiction.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Inherentism**, the belief that "value" must be *inherent* in the thing itself. The opponent cannot grasp that "faith" has no *inherent value* in itself. Its value is only in its *object*. Faith is the "work" of *looking* at Christ. The *looking* does not save us; *Christ* saves us. The opponent, however, believes "faith" is a *virtue* that has inherent value, and they want to *add* it to their *other* virtues (works, love, etc.) to create a "portfolio" of righteousness. The KJV teaches that faith is not a virtue; it is an empty hand that *receives* a virtue (Christ's).

Question 12. How does Martin Luther's recovery of this doctrine of imputed righteousness align with the KJV's teaching?

Answer 12. Topical Bible Study Correction (KJV): Martin Luther's recovery of justification by faith alone was not the invention of a new doctrine, but the **restoration** of the original, apostolic, KJV-based gospel. He rediscovered the truth that had been buried under a thousand years of human tradition, ritual, and works-based religion. When Luther read that a man is justified by faith **"without the deeds of the law"** (Romans 3:28) and that righteousness is **"imputed"** to him that **"worketh not"** (Romans 4:5), he was simply reading the plain text of Scripture and believing it. His "protest" was, at its core, a protest in favor of *Sola Scriptura* (Scripture Alone) over the "commandments of men" (Matthew 15:9). His monumental step was to set this clear biblical doctrine, as found in the KJV, against the institutional "righteousnesses" (filthy rags) of Rome. His recovery of this *one truth* was the "shot heard 'round the world" that began the Reformation. In this *foundational doctrine*, his alignment with the KJV was precise and correct. The tragedy, as

we will explore, is that he did not follow this *Sola Scriptura* principle to its conclusion, and instead retained many other "commandments of men" from his Roman Catholic tradition.

Scripture References: Romans 3:28; Romans 4:5; Romans 1:17; Galatians 3:11; Philippians 3:9; Isaiah 64:6.

Anticipated Rebuttals: One **rebuttal** is, "Luther *invented* this doctrine. The 'church fathers' didn't teach it." This is irrelevant. Our authority is not the "church fathers" (who were uninspired men who contradicted each other constantly); our authority is *Scripture*. The *apostles* taught it. Paul taught it. It is the gospel "which was once delivered unto the saints" (Jude 1:3). Luther did not invent it; he *found* it, like a man finding a diamond in a sewer. A second **rebuttal** is, "Luther was a flawed man, so his doctrine must be flawed." This is an *Ad Hominem* fallacy. Martin Luther was indeed a deeply flawed man, as was King David, as was Peter, as was Paul. We are not "Lutherans" who follow Luther. We are Christians who follow Christ. The KJV is our standard, not Luther. We simply acknowledge that on *this one point*—the most important point of all—Luther was correct because he aligned with the KJV.

Churches Teaching Fallacies: The "flaw" being analyzed is not Luther's *recovery* of this doctrine, but the *rejection* of it by others. As stated, the **Roman Catholic Church** is the primary opponent, which formally anathematized this doctrine at the **Council of Trent (1545-1563)**. The **Eastern Orthodox Church** also rejects it, favoring its own mystical, works-based process of "theosis." Many modern, "process-based" theologies, such as **Arminian-Wesleyanism**, also functionally deny imputed righteousness by *confusing* it with the *process* of sanctification, thereby rejecting the "once for all" legal declaration that Luther (and the KJV) proclaimed.

Verses of Apparent Support: (N/A - This question is historical/analytical).

Verses of Correction: (N/A - This question is historical/analytical).

Logical Fallacy Analysis: The **rebuttal** that "Luther was flawed, so his doctrine is flawed" is a **Genetic Fallacy**. This fallacy attempts to discredit an idea by attacking its *origin* (or "genesis") rather than its *merit*. The *source* of an idea (in this case, Martin Luther) is irrelevant to its *truthfulness*. The idea of "imputed righteousness" is not true *because Luther said it*. It is true *because the KJV teaches it*. The opponent is attacking the *messenger* to avoid dealing with the *message*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is an **Appeal to Authority** (specifically, an appeal to "church fathers" or "tradition"). The opponent's "truth" is determined by a historical vote-count. They believe that if "more fathers" or "older tradition" taught a works-based gospel, then *that* must be the truth. This is the philosophy of **Traditionalism**. The KJV rejects this. Our "tradition" is the apostolic doctrine recorded in Scripture. "Let God be true, but every man a liar" (Romans 3:4).

Question 13. Why must this doctrine of justification by faith alone serve as the foundation for analyzing all other doctrines?

Answer 13. Topical Bible Study Correction (KJV): Justification by faith alone, through the imputed righteousness of Christ, is the **master key** that unlocks all other biblical doctrine. It is the *plumb line* against which every other belief and practice must be measured. Why? Because every single doctrinal error, in some way, is a direct or indirect attack on this central truth. If justification is **by faith alone**, based on Christ's **imputed** righteousness, then... ...any doctrine that adds *human works* (liturgy, sacraments, penance) for salvation is false. ...any doctrine that substitutes *our* "righteousnesses" (filthy rags) for *Christ's* righteousness is false. ...any doctrine that confuses the *basis* of our salvation (Christ's work) with the *evidence* of our salvation (our works) is false. ...any doctrine that makes salvation a *process* (infused) instead of a *verdict* (imputed) is false. ...any doctrine that yokes a believer to the *law* ("ministration of death") from which Christ has freed them is false. This one doctrine is the great "firewall" of the gospel. It protects the believer from human tradition, "will worship," and the "commandments of men." Every other doctrine—on the church, on the will, on baptism, on the supper, on the law—must be passed through this fire. If it is a "wood, hay, stubble" (1 Corinthians 3:12) doctrine of human works, it will be burned up. If it is a "gold, silver, precious stones" doctrine built on the foundation of Christ's finished work, it will remain. This is why it *must* be the starting point for all analysis.

Scripture References: 1 Corinthians 3:11-13; Galatians 1:8-9; Galatians 2:21; Galatians 5:4; Philippians 3:9; Romans 3:28.

Anticipated Rebuttals: A common **rebuttal** is, "You are making one doctrine more important than others. The Bible is a whole." This is a "red herring." We are not saying other doctrines are *unimportant*. We are saying this one is *foundational*. You cannot build the second floor of a house before the foundation is laid. If the foundation is cracked—if you get *justification* wrong—every other doctrine you build on top of it will be unstable. Your doctrine of "the church" will become a *means* of justification (sacraments). Your doctrine of "works" will become a *price* for justification (legalism). Your doctrine of "worship" will become a *performance* for justification (ritualism). Getting the foundation right is what allows all other doctrines to stand in their proper, scriptural place.

Churches Teaching Fallacies: This is the very point of conflict. **Roman Catholicism, Eastern Orthodoxy**, and other sacramental systems *do not* make this the foundation. For them, the foundation is **the Church** itself. They teach "there is no salvation outside the Church." Why? Because for them, "the Church" *is* the system that *dispenses* the "process" of justification through its sacraments. For the KJV, Christ is the foundation. For these systems, the *institution* is the foundation. This error was formalized from the earliest days of the **Roman Imperial Church (c. 4th Century)**, where men like **Cyprian of Carthage (c. 250 AD)** first articulated the idea of the institutional church as the exclusive ark of salvation.

Verses of Apparent Support: Matthew 16:18 ("upon this rock I will build my church"); 1 Timothy 3:15 ("the pillar and ground of the truth").

Verses of Correction: 1 Corinthians 3:11 ("For other foundation can no man lay than that is laid, which is Jesus Christ."); Ephesians 2:8-9; Galatians 1:8.

Logical Fallacy Analysis: The opposing argument (that "the Church" or another doctrine is the foundation) is a **Misplaced Concreteness** fallacy. It takes an *abstract* concept ("the church," which is a *body* of believers) and treats it as a *concrete* foundation. The KJV is clear: the foundation is a *Person*, Jesus Christ (1 Corinthians 3:11). The church is not the "foundation"; it is the "building" *built upon* the foundation. The opponent has confused the *building* with the *bedrock*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Institutionalism**. This philosophy believes that "truth" and "salvation" must be managed, contained, and dispensed by a formal, visible, human institution. This is a philosophy of *control*. It is the spirit of the Pharisees, who controlled access to God through their "tradition of the elders." The KJV's philosophy is one of *liberty*: "where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17), with direct access to God through *one* mediator, Jesus Christ (1 Timothy 2:5), not an institution.

Question 14. How does Galatians 5:4 warn those who attempt to be "justified by the law"?

Answer 14. Topical Bible Study Correction (KJV): The warning is one of the most severe and absolute in all of Scripture. The KJV states, "Christ is become of **no effect** unto you, whosoever of you are justified by the law; ye are **fallen from grace**." This is not a warning about a minor mistake. It is a declaration of spiritual catastrophe. It teaches that "grace" and "law-keeping" are two different, and opposing, systems of justification. The moment a person (even one who "began in the Spirit," Galatians 3:3) attempts to establish or maintain their righteous standing before God through the law (which includes the Ten Commandments), they have, in that same instant, **severed their connection to Christ** as the source of their righteousness. They have "unplugged" themselves from the entire system of grace. You cannot be saved by grace *and* by law. To choose law is to abandon grace. This is not a warning about "losing a good feeling" or "getting out of fellowship." It is a warning about *forfeiting the entire doctrine of grace* itself. To be "justified by the law" is to stand before God clothed in "filthy rags" (Isaiah 64:6) and to have "frustrated the grace of God" (Galatians 2:21).

Scripture References: Galatians 5:4; Galatians 2:21; Galatians 3:3, 10; Romans 11:6; Romans 9:31-32.

Anticipated Rebuttals: The primary **rebuttal** is, "This only refers to 'losing your salvation' if you stop believing, not just by being 'under the law.'" This misses Paul's entire argument. The Galatians were being deceived into *adding* law-keeping (specifically circumcision) *to* their faith. They had not "stopped believing" in Christ; they were trying to "add to" Christ. Paul's verdict is that this *addition* is actually a *subtraction*. To "add" law is to "subtract" Christ and "fall from grace." A second **rebuttal** is, "This only refers to the *ceremonial* law, not the *moral* law (Ten Commandments)." This is a man-made distinction that Paul never makes. The "law" Paul is fighting is the one that says "Cursed is every one that continueth not in *all things* which are written in the book of the law to do them" (Galatians 3:10). This *includes* the "moral law." To seek justification by *any part* of the law is to be indebted to "do the *whole* law" (Galatians 5:3) and to be "fallen from grace."

Churches Teaching Fallacies: This warning applies to *any* group that places believers back under the law for justification or sanctification. This includes **Roman Catholicism** (with its system of penance and works) and **Seventh-day Adventism** (which makes Sabbath-keeping a central law). It also applies to any **Church of Christ** or **Arminian** group that teaches one's works are *part* of their justifying righteousness. These systems, by teaching "faith *plus* law," place their people directly under the warning of Galatians 5:4. This error, known as **Legalism** or **Galatianism**, is a "different gospel" (Galatians 1:8), and its origin is as old as the church itself, first being taught by the "**Judaizers**" (c. 49 AD) referenced in Acts 15.

Verses of Apparent Support: James 2:24; Romans 2:13; Revelation 14:12.

Verses of Correction: Galatians 5:4; Galatians 2:21; Romans 11:6; Romans 3:28; Ephesians 2:8-9.

Logical Fallacy Analysis: The opponent's argument (that we can mix law and grace) is a **Contradictory Premise** fallacy, as identified in Q8. It is also an **Appeal to Moderation** (or "Middle Ground" fallacy). This fallacy assumes that the truth must lie somewhere in the "middle" between two extremes. The two "extremes" are "Law" and "Grace." The opponent, therefore, assumes the truth must be a "mix" of Law *and* Grace. But Paul, in Romans 11:6 and Galatians 5:4, presents these not as two ends of a spectrum, but as two mutually exclusive, opposing systems. In this case, there *is* no "middle ground." It is one or the other.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Syncretism**. Syncretism is the attempt to combine or "synthesize" two opposing belief systems. This is what the Galatians were doing: trying to synthesize the *gospel of grace* with the *religion of law*. This is the root of all "Christian-like" cults. They take the *person* of Christ but *add* their own system of law (Sabbath, rituals, ordinances) to it. Paul's verdict is that this syncretism is a "different gospel" and is accursed.

Question 15. Before analyzing any other doctrine, do we agree that the KJV baseline is that justification is a free gift, received by faith alone, and consists of Christ's perfect righteousness being credited to our account?

Answer 15. Topical Bible Study Correction (KJV): Yes, this is the non-negotiable baseline and the immovable starting point for all subsequent analysis. The KJV establishes this truth with absolute, harmonious clarity.

1. It is a **free gift**: "Being justified **freely by his grace** through the redemption that is in Christ Jesus" (Romans 3:24).
2. It is received by **faith alone**: "Therefore we conclude that a man is justified by faith **without the deeds of the law**" (Romans 3:28). "But to him that **worketh not, but believeth...**" (Romans 4:5).
3. It consists of Christ's perfect righteousness **credited to our account**: "...his faith is **counted for righteousness**" (Romans 4:5). "For he hath made him to be sin for us, who knew no

sin; that we might be **made the righteousness of God in him**" (2 Corinthians 5:21). "And be found in him, **not having mine own righteousness...** but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9). This doctrine of **imputed righteousness** is the "plumb line" (Amos 7:7) and the "foundation" (1 Corinthians 3:11) of the gospel. It is the lens through which every other doctrine—be it on the church, the will, baptism, or the supper—must be viewed. If any other doctrine, practice, or tradition contradicts, compromises, or confuses this foundational truth, that doctrine must be, and will be, rejected as unscriptural, "filthy rags," and a "commandment of men."

Scripture References: Romans 3:24, 28; Romans 4:5; 2 Corinthians 5:21; Philippians 3:9; Ephesians 2:8-9; Galatians 2:16, 21; Romans 11:6.

Anticipated Rebuttals: (N/A - This is a summary and agreement question).

Churches Teaching Fallacies: (N/A - This is a summary and agreement question).

Verses of Apparent Support: (N/A - This is a summary and agreement question).

Verses of Correction: (N/A - This is a summary and agreement question).

Logical Fallacy Analysis: (N/A - This is a summary and agreement question).

Philosophical Fallacy Exposure: (N/A - This is a summary and agreement question).

The Will – Augustinian Determinism vs. Scriptural Harmony

Question 16. Does the KJV present the debate between man's "free will" (Erasmus) and man's "bound will" (Luther) as a false dilemma?

Answer 16. Topical Bible Study Correction (KJV): Yes, the KJV completely sidesteps this purely philosophical debate by rejecting both unbiblical extremes. This man-made argument is a classic **False Dilemma (F01)**. First, the KJV rejects the "free will" of humanism (the view of Erasmus). This philosophy suggests that fallen man has some inherent spark of goodness or ability to choose God out of his own nature. This is a fantasy. The KJV is clear: we are "dead in trespasses and sins" (Ephesians 2:1), our hearts are "deceitful above all things, and desperately wicked" (Jeremiah 17:9), and "there is **none that seeketh after God**" (Romans 3:11). Man is not sick; he is a corpse. He *cannot* initiate his own salvation. Second, the KJV rejects the "bound will" of Augustinian fatalism (the view of Luther and Calvin). This philosophy insists that man is a robot with *no* ability to even *respond* to God's call, and that God's grace must be "irresistible." This is also unbiblical. This philosophy creates a deterministic god who issues insincere commands (like "choose you this day") and then blames men for not "choosing" what they were *created* to be unable to choose. The KJV presents a beautiful, **harmonized position**. 1) Man is 100% dead in sin and *cannot* come to God on his own (John 6:44). 2) Therefore, God is 100% sovereign in *initiation*. He *must* provide the first move. This is His "drawing" power. 3) This drawing is *universal*: Christ draws "all men" (John 12:32) and God "will have all men to be saved" (1 Timothy

2:4). 4) This universal, enabling grace is *resistible*: "ye do **always resist the Holy Ghost**" (Acts 7:51). Therefore, God's grace is an *enabling* power. It "wakes the corpse" and gives it the genuine, Spirit-powered *ability to respond*. Man is then 100% *responsible* for that response, which is why God genuinely commands all men to "choose" (Joshua 24:15) and "ask, seek, and knock" (Matthew 7:7).

Scripture References: Ephesians 2:1; Romans 3:11; John 6:44 (Refuting Humanism). Acts 7:51; 1 Timothy 2:4; John 12:32; Joshua 24:15; Matthew 7:7-8; Revelation 22:17 (Refuting Fatalism).

Anticipated Rebuttals: The primary **rebuttal** from the fatalist (Lutheran/Calvinist) side is, "But if God's grace is resistible, this makes man sovereign, not God." This is a misunderstanding of sovereignty. God's sovereignty is not compromised because He **sovereignly decreed** that man should have a genuine, responsive will. He is not a cosmic tyrant who must pull every string. His sovereignty is *so* great that He can create a creature with genuine responsibility and still accomplish His ultimate purposes. A judge's authority is not threatened when he issues a pardon, even if the prisoner is foolish enough to *resist* that pardon. The primary **rebuttal** from the humanist (Arminian) side is, "But John 6:44 says 'No man CAN come... except the Father draw him.' This proves Total Inability." We agree! This verse is our *proof against* humanism. Man *cannot* come on his own. But this verse defines the *necessity* of the drawing, not the *nature* or *extent* of it. John 12:32 defines the *extent* (all men), and Acts 7:51 defines the *nature* (it is resistible). When harmonized, the KJV shows God's enabling grace is necessary, universal, and resistible.

Churches Teaching Fallacies: The "bound will" (Total Inability/Irresistible Grace) is a hallmark of **Calvinism** (Presbyterian, Reformed Baptist churches) and, as the question notes, **Lutheranism**. This doctrine was not invented by John Calvin (1509-1564) or Martin Luther (1483-1546). Its theological roots are in the later writings of **Augustine of Hippo** (specifically his anti-Pelagian works, c. **412-430 AD**). Augustine, in his zeal to combat the heresy of Pelagius (who taught man could be perfect on his own), over-corrected and absorbed concepts from Manichaeism and Stoic *fatalism*, creating a deterministic system that he then read back into scripture. The "free will" of humanism is the error of **Pelagianism** and **Semi-Pelagianism** (5th Century) and is seen today in *some* forms of **Arminianism** and liberal Christianity.

Verses of Apparent Support: (For Fatalism) John 6:44; Romans 9:18-21; Ephesians 1:4-5. (For Humanism) Joshua 24:15; Deuteronomy 30:19.

Verses of Correction: (The Harmonized View) Acts 7:51; 1 Timothy 2:4; 2 Peter 3:9; John 12:32; Matthew 7:7-8; Revelation 22:17.

Logical Fallacy Analysis: This is a classic **False Dilemma (F01)**. This fallacy presents two options as the *only* two options, when in fact a third, harmonized option exists. The debate forces a choice: either man is 100% free and God is not sovereign (Humanism), or God is 100% sovereign and man has no responsibility (Fatalism). This is a philosophical playground, not a biblical reality. It's like arguing a car moves *only* because of the engine, or *only* because of the driver. It's a foolish argument; it requires *both*. God is the engine (the enabling grace), and man is the driver (the responsible responder).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is a **Category Error (F03)**, specifically a *failure to distinguish between causation and responsibility*. The fatalist assumes that if God is the *primary cause* of salvation (which He is), He must also be the *sole actor*. But this is not required. A judge can issue a pardon (primary cause), but the prisoner must still *accept* the pardon (responsibility). The judge's sovereignty is not threatened by the prisoner's response. The KJV shows God sovereignly *causes* grace to be available, and He sovereignly *commands* a response.

Question 17. According to Acts 7:51, can the Holy Ghost be resisted, or is His grace always irresistible?

Answer 17. Topical Bible Study Correction (KJV): The Holy Ghost can be, and **is**, resisted. Stephen's final, Spirit-filled indictment of the council was, "Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost:** as your fathers did, so do ye." This single verse is a fatal blow to the entire philosophical system of "irresistible grace." If saving grace were "irresistible," this statement by a man "full of the Holy Ghost" (Acts 7:55) could not be true. The text does not say they *tried* to resist, or *wanted* to resist; it says they **do** resist. This aligns with the entire tenor of Scripture, which is filled with God's pleading for men to turn, to choose, and to *not* harden their hearts. In the parable of the sower, the *same seed* (the Word) went out to *all* ground, but it was resisted by the wayside, the stony ground, and the thorny ground. The problem was not the seed, but the *reception*. Grace is a **drawing** power (John 12:32), not a *forcing* power. It is a divine, universal "call" (Matthew 22:14), but "many are called, and few are chosen" because most *resist* that call. The call of the gospel is a genuine, powerful, enabling invitation that can be, and tragically is, refused.

Scripture References: Acts 7:51; Matthew 23:37; Hebrews 3:15; Proverbs 1:24-25; Matthew 13:19-22; 2 Peter 3:9.

Anticipated Rebuttals: The primary **rebuttal** from the fatalist is, "This 'resistance' in Acts 7:51 is not a resistance of *saving* grace. It is only a resistance of the *outward* call. The 'elect' are *inwardly* called, and *that* call is irresistible." This is a desperate invention of "two calls" (an "outward" one and a "secret inward" one) that has zero basis in the KJV. It is a "commandment of men" designed to protect a flawed philosophy. The KJV presents *one* call: the gospel, preached "to every creature" (Mark 16:15), which is "the power of God unto salvation" (Romans 1:16). Stephen was accusing these men of resisting the *Holy Ghost Himself*, the very agent of salvation. A second **rebuttal** is, "If man can resist, then man's 'yes' is the deciding factor, and he saves himself." This is false. Man's "yes" does not save him. *Christ* saves him. Man's "yes" is simply the *act of receiving* the salvation Christ offers. A drowning man who *accepts* the life-preserver has not "saved himself"; he has simply *not resisted* the rescue. All glory goes to the rescuer, not the one who *stopped resisting*.

Churches Teaching Fallacies: The doctrine of "Irresistible Grace" (the "I" in the TULIP acronym) is a foundational pillar of **Calvinism** (Presbyterian, Reformed Baptist) and is philosophically required by **Lutheranism's** view of a "bound will." As stated, this deterministic philosophy was formally introduced into Christianity by **Augustine of Hippo (c. 412-430 AD)**, who borrowed it from Gnostic and Stoic fatalism to counter Pelagius. It was later codified by **John Calvin (1509-1564)** in his *Institutes of the Christian Religion*.

Verses of Apparent Support: John 6:37, 44; Romans 8:29-30; Acts 13:48.

Verses of Correction: Acts 7:51; Matthew 23:37; 2 Peter 3:9; 1 Timothy 2:4; Revelation 22:17.

Logical Fallacy Analysis: The doctrine of "Irresistible Grace" is an **Argument from Silence**. Because the KJV *does* say "God draws" (John 6:44), the fatalist *infers* that this drawing must be "irresistible," even though the text *never says so*. They then build a massive doctrine on this *silence*. This is a "commandment of men." The KJV is *not* silent on the matter; Acts 7:51 explicitly *refutes* the silence, but the fatalist must ignore or twist this verse to protect their system. It's like arguing that because a sign says "Warning: High Voltage," it must *also* mean "Instant Death," even when other signs (and experience) show it can be resisted and survived.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Determinism** (or Fatalism). This is the belief that every event is necessitated by antecedent causes. When applied to theology, it *requires* that God be the "first cause" of *everything*, including the "yes" in a believer's heart. This philosophy cannot allow for a genuine, secondary cause (like a human response). This *philosophical* requirement (determinism) is then *forced* onto the KJV, causing the fatalist to invent "two calls" and to ignore plain verses like Acts 7:51. They are "teaching for doctrines" a philosophy of men.

Question 18. Does 1 Timothy 2:4 state that God desires all men to be saved, or only a pre-selected few?

Answer 18. Topical Bible Study Correction (KJV): The KJV is explicit, universal, and unambiguous: God "will have **all men** to be saved, and to come unto the knowledge of the truth." This is a clear declaration of God's universal, benevolent desire for the salvation of all mankind. This verse, along with 2 Peter 3:9 ("The Lord... is longsuffering to us-ward, **not willing that any should perish, but that all should come to repentance**"), is irreconcilable with any philosophical system that teaches God only desires, or has only made provision for, the salvation of a "pre-selected few." The fatalistic doctrine of "Limited Atonement" (the "L" in TULIP) is a direct contradiction of this plain statement. The KJV's gospel is a "**whosoever**" gospel (John 3:16; Revelation 22:17), not a "some-of-you" gospel. The offer of salvation is genuinely extended to *all*, even if all do not accept it. To teach that God secretly, or "in His hidden will," does *not* desire the salvation of all men is to accuse God of a desire He has explicitly disavowed in His own Word.

Scripture References: 1 Timothy 2:4; 2 Peter 3:9; John 3:16; John 12:32; 1 John 2:2 ("he is the propitiation for our sins: and not for ours only, but also for the sins of the **whole world**."); Ezekiel 18:23, 32.

Anticipated Rebuttals: The fatalist **rebuttal** is one of the worst examples of twisting Scripture. They argue, "The word 'all' here doesn't mean *all individuals*. It means *all kinds* of men (kings, poor, etc.)." This is a "commandment of men" that does violence to the text. The context of 1 Timothy 2 is an instruction to pray for "all men" (v. 1), specifically "for kings, and for all that are in authority" (v. 2). Why? *Because* God desires "all men" (v. 4) to be saved. The "all" in verse 4 must be the same "all" in verse 1. Is Paul telling us to pray for *all kinds* of men, but not *all* men? It is nonsense. Furthermore, 2 Peter 3:9 says God is "not willing that *any* should perish." "Any" is

the logical opposite of "some." The KJV's language is universal. The fatalist must redefine "all" to mean "some" and "any" to mean "some" to protect their philosophy.

Churches Teaching Fallacies: The doctrine that God *only* desires to save a "pre-selected few" (Limited Atonement) is a central pillar of **5-point Calvinism** (Reformed, Presbyterian churches). This doctrine was *not* held by **Augustine** (who believed Atonement was for all, even if *grace* was not) but was a later invention, formalized by men like **Theodore Beza (1519-1605)** and codified at the **Synod of Dort (1618-1619)**. This synod was a political and theological meeting designed to *refute* the Arminians, who held to the KJV's universal position.

Verses of Apparent Support: Romans 9:15-18; Ephesians 1:4-5; John 17:9 ("I pray not for the world, but for them which thou hast given me").

Verses of Correction: 1 Timothy 2:4; 2 Peter 3:9; 1 John 2:2; John 3:16; Ezekiel 18:23.

Logical Fallacy Analysis: The fatalist's argument (that "all" means "all kinds") is a clear **Fallacy of Equivocation**. They are dishonestly changing the definition of the word "all" mid-argument. The KJV uses "all" to mean *all individuals*. They *redefine* it to mean "all *categories*." This allows them to *sound* like they are agreeing with 1 Timothy 2:4, while secretly holding to a doctrine that *contradicts* it. It's like saying, "I will give a bonus to *all* employees," but then secretly meaning "I will give a bonus to *some employees from all departments*." It is a deceptive use of language.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Determinism** again. A deterministic system *cannot* have a God who "wills" something that *does not* happen. If God "wills" *all* to be saved, and *not all* are saved, then (in the fatalist's mind) God's "will" has failed, and He is not sovereign. To "protect" God's sovereignty, they must *change the KJV*. They must make God's "will" apply only to the "elect." They are sacrificing the *plain text of Scripture* (1 Tim 2:4) to protect a *human philosophy* (Determinism).

Question 19. If God's grace is irresistible and He desires all to be saved, why are not all men saved?

Answer 19. Topical Bible Study Correction (KJV): This question powerfully exposes the logical and scriptural collapse of the fatalistic (Calvinist/Lutheran) system. If we accept their two contradictory premises, the entire system self-destructs. Premise 1: God's grace is **irresistible**. (The fatalist's invention). Premise 2: God **desires all men to be saved**. (The KJV's clear statement in 1 Tim 2:4). If both of these are true, then the only logical conclusion is **Universalism**—that *all men must be saved*. If God desires all to be saved, and His desire is irresistible, then all *will* be saved. Since we know from the KJV that all men are *not* saved (Matthew 7:13-14), one of the premises *must* be wrong. The KJV shows us which one it is. God's desire *is* for all to be saved (1 Timothy 2:4; 2 Peter 3:9). Therefore, the *false premise* is the man-made invention of "irresistible grace." The true, harmonized answer from the KJV is: God *does* desire all to be saved, but His grace *is* resistible (Acts 7:51). Therefore, men are not saved, *not* because God failed to desire their salvation or provide the grace for it, but because they "received the grace of God in vain" (2 Corinthians 6:1), "always resist the Holy Ghost" (Acts 7:51), and "will not to come to me, that ye

might have life" (John 5:40). The fault lies 100% in man's rebellious *resistance*, not in a lack of desire or power in God.

Scripture References: 1 Timothy 2:4; 2 Peter 3:9 (God's universal will). Acts 7:51 (Grace is resistible). John 5:40; Matthew 23:37 (Man's resistance is the cause of damnation). Matthew 7:13-14 (Not all are saved).

Anticipated Rebuttals: The fatalist has only one escape from this logical checkmate: they must *deny* Premise 2. They are *forced* to deny that God "desires all men to be saved." This is why they must twist 1 Timothy 2:4 to mean "all *kinds* of men." They must sacrifice the clear, plain, universal love of God described in the KJV in order to protect their human-invented philosophy of "irresistible grace." They would rather have a smaller, more "sovereign" (by their definition) god who *only* loves *some*, than the loving, universal God of the KJV whose genuine, resistible call goes out to *all*. They have saved their *system* by sacrificing the *text*.

Churches Teaching Fallacies: This logical contradiction is the inescapable "brain-teaser" at the heart of **5-point Calvinism** (Reformed, Presbyterian). The "4-point Calvinist" or "moderate" (like many **Lutherans**) is even *more* logically inconsistent, as they *try* to hold that Atonement is universal, but grace is still irresistible, which leads directly to the "Universalism" conclusion. This entire philosophical mess stems from **Augustine of Hippo (c. 412 AD)** and his "non-free free will," which was a *philosophical* solution to a *theological* problem (Pelagianism), and it has corrupted the KJV's plain gospel ever since.

Verses of Apparent Support: (None. This is a logical argument).

Verses of Correction: (None. This is a logical argument).

Logical Fallacy Analysis: The fatalist's "solution" (denying 1 Tim 2:4) is a **System Preservation Fallacy (F02)**. When a system (Calvinism) is shown to be logically contradictory by a piece of data (1 Tim 2:4), the proponent *must* "explain away" the data to save the system. A true "Sola Scriptura" student would *abandon the system* because the *data* (the KJV) refutes it. The fatalist, however, is loyal *to the system* (their tradition) first, and to the KJV second. Therefore, 1 Timothy 2:4 *must* be twisted to fit the system.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Rationalism**, the belief that human logic is the final arbiter of truth. The fatalist *assumes* their definition of "sovereignty" (absolute determinism) is logical and correct. They *assume* a "resistible" grace is illogical. They *assume* a "universal" desire that is not 100% fulfilled is illogical. They have built a "logical" system *in their own minds*, and now they must force the KJV to *conform* to their human "logic." The KJV's harmonized view (universal, resistible grace) is perfectly logical; it is just not *deterministic*.

Question 20. Does John 12:32 state that Christ, if He is "lifted up," will draw some men or all men unto Him?

Answer 20. Topical Bible Study Correction (KJV): Christ's own words are universal and definitive: "And I, if I be lifted up from the earth, will draw **all men** unto me." This promise, fulfilled at the cross, is the engine of God's universal grace. The "lifting up" of Christ on the cross (and His subsequent resurrection and glorification) is the divine, magnetic power that *draws* all mankind. This drawing is not a selective call to a pre-chosen "elect"; it is a **universal call** that makes salvation *possible* for every single person. This verse does not, however, teach that all men *will be saved*. It teaches that all men *will be drawn*. This drawing power of the cross is what *enables* the human will, which is otherwise "dead in trespasses and sins" (Ephesians 2:1) and "seeketh not after God" (Romans 3:11), to make a genuine response. It is the divine "CPR" that gives life to the will, enabling it to "ask, seek, and knock" (Matthew 7:7). This verse, when harmonized with John 6:44 ("No man can come... except the Father draw him"), gives the full picture: man is *unable* on his own (John 6:44), but God *enables all men* through the universal drawing of the cross (John 12:32).

Scripture References: John 12:32; John 6:44; 1 Timothy 2:4; 2 Peter 3:9; Romans 3:11; Ephesians 2:1; Acts 7:51.

Anticipated Rebuttals: The fatalist **rebuttal** is, again, to *redefine the word "all"*. They argue, "This 'all' does not mean *all individuals*, but *all kinds of men* (Jews and Gentiles), not just Jews." This is a "commandment of men" (F02) designed to protect their "Limited Atonement" philosophy. While it is true that the *context* involves Gentiles (v. 20-22), the *language* "all men" is absolute. If Christ had meant "Jews and Gentiles," He could have said so. He used the most universal term possible: "all men." This harmonizes perfectly with "God will have *all men* to be saved" (1 Tim 2:4) and is "not willing that *any* should perish" (2 Peter 3:9) and died for the "sins of the *whole world*" (1 John 2:2). The KJV's testimony is universally consistent. The fatalist must "explain away" *all* of these universal verses to protect their "limited" system.

Churches Teaching Fallacies: This "Limited Atonement" / "limited drawing" doctrine is the "L" in the TULIP of **5-point Calvinism** (Reformed, Presbyterian). It was formalized at the **Synod of Dort (1618-1619)**. This synod was convened to *refute* the followers of **Jacobus Arminius (c. 1600)**, who (correctly, on this point) held to the KJV's position that the drawing of Christ is *universal*, for "all men." This error is less prominent in **Lutheranism**, which (to its credit, but to its logical inconsistency) generally holds to a universal atonement.

Verses of Apparent Support: John 17:9; Ephesians 1:4-5; Acts 13:48.

Verses of Correction: John 12:32; 1 Timothy 2:4; 2 Peter 3:9; 1 John 2:2; John 3:16.

Logical Fallacy Analysis: The fatalist's argument (that "all" means "all kinds") is an **Etymological Fallacy**. They are performing a semantic trick. They *imply* that the "true" or "secret" meaning of "all" (Greek: *pas*) is "all kinds" in this context. But this is not true. The plain meaning of "all men" in KJV English is "all men." They are creating a "nuance" that does not exist in the plain text, for the sole purpose of "explaining away" a verse that single-handedly refutes their system. It's like arguing, "When the sign says 'ALL ARE WELCOME,' it doesn't *really* mean 'all individuals,' it just means 'all *kinds* of individuals' that we have pre-selected." It is dishonest.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It is the philosophy of **Elitism** or **Gnosticism** (the belief in "secret knowledge"). The fatalist system is inherently elitist. It teaches that there are "two" gospels: an *outer* one for the "non-elect" (which is resistible and insincere) and a *secret, inner* one for the "elect" (which is irresistible). This verse (John 12:32) is part of the "public" gospel. The fatalist must, therefore, *de-code* it using their "secret knowledge" (that "all" *really* means "some"). The KJV's gospel is not Gnostic; it is plain, simple, and for "whosoever."

Question 21. If man's will is so bound that he has no ability to respond (Total Inability), why does Joshua 24:15 command him to "choose you this day whom ye will serve"?

Answer 21. Topical Bible Study Correction (KJV): This question exposes the profound logical and scriptural contradiction at the heart of the Augustinian/Lutheran doctrine of "Total Inability." This philosophical doctrine, which states that the unregenerate man is a spiritual corpse, utterly incapable of even responding to God's grace, runs directly into the immovable object of God's clear commands. The KJV is filled with divine imperatives that demand a response from man. Joshua's command, "**choose you this day whom ye will serve,**" is not an empty, mocking, or rhetorical gesture. It is a genuine command from a just God, and a genuine command implies a genuine ability to make a choice. God does not command corpses to walk. This same principle applies to Christ's command to "repent" (Mark 1:15), Peter's command to "save yourselves" (Acts 2:40), and the call in Revelation to "whosoever will, let him take the water of life freely" (Revelation 22:17). The error of Augustinian fatalism is that it misunderstands the *nature* of man's fallen state and the *function* of God's grace. Man is indeed "dead in trespasses and sins" (Ephesians 2:1) and "no man can come" on his own (John 6:44). However, God initiates salvation by "drawing" all men (John 12:32) through the "hearing" of His life-giving "word" (Romans 10:17). This grace is not a *forcing* power (as it is "resisted" in Acts 7:51), but an *enabling* power. It performs spiritual CPR, restoring to the will the genuine ability and responsibility to make a choice. The commands to "choose" are real because the enabling grace that makes the choice possible is real and universally available.

Scripture References: Joshua 24:15; Mark 1:15; Acts 2:40; Revelation 22:17; Ephesians 2:1; John 6:44; John 12:32; Romans 10:17; Acts 7:51; John 5:40; 1 Timothy 2:4; 2 Peter 3:9.

Anticipated Rebuttals: A common **rebuttal** is that the command to "choose" is only given to prove to man his own inability, thereby functioning like the law to condemn him and show him his need for irresistible grace. This argument, however, is a classic example of twisting scripture to fit a philosophical system. The context of Joshua 24:15 is not condemnation; it is a covenant-renewal ceremony. Joshua is presenting a real choice with real, immediate consequences. Furthermore, the commands in the New Testament like "repent" (Acts 17:30) and "ask, seek, knock" (Matthew 7:7) are not presented as impossible taunts, but as the *very means* of receiving salvation. God's grace, through the Word, enables the will to obey the command. The command is not a mockery; it is the pathway.

Churches Teaching Fallacies: This fallacy is a cornerstone of "High" Lutheranism (Confessional Lutherans) and all forms of five-point Calvinism (Presbyterian, Reformed Baptist). The historical

origin is not from the apostles, but from Gnostic and Manichaeian fatalism, which was synthesized into Christian thought by **Augustine of Hippo** around **412 AD** in his debates with Pelagius. He abandoned the "free choice" position of the entire early church and adopted a deterministic model. Martin Luther, an Augustinian monk, then brought this philosophy with him, cementing it in his **1525** work, *On the Bondage of the Will*, in his debate with Erasmus.

Verses of Apparent Support: John 6:44; Romans 9:16; 1 Corinthians 2:14; Ephesians 2:1.

Verses of Correction: Joshua 24:15; Matthew 7:7-8; Matthew 23:37; John 5:40; John 12:32; Acts 7:51; Acts 17:30; Romans 10:17; 1 Timothy 2:4; 2 Peter 3:9; Revelation 22:17.

Logical Fallacy Analysis: The error is a **False Dilemma (F01)**, also known as a Bifurcation Fallacy. The system argues that *either* man has 100% humanistic "free will" to save himself (the error of Pelagius/Erasmus) *or* man has 0% ability and must be 100% irresistibly saved (the error of Augustine/Luther). This ignores the KJV's harmonized third option: that man is 0% able on his own, but God's 100% enabling grace (through the Word) restores a 100% responsible choice. This is like arguing that a deep-sea diver *either* can breathe underwater on his own *or* must be a puppet, ignoring the third option of a breathing-line that enables him to live and move responsibly.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Fatalism (or Determinism)**, which was imported from Stoicism and Gnosticism. This philosophy asserts that all events are pre-ordained by an unbreakable chain of cause and effect, rendering human choice an illusion. When applied to theology, it *requires* a God who micromanages every decision and *creates* unbelief in some just as He *creates* belief in others. The KJV's God is not a deterministic puppet master; He is a sovereign King who has sovereignly decreed that man should have a genuine will to respond to His genuine offer of grace.

Question 22. What are the three commands given in Matthew 7:7 that place the responsibility of response on man?

Answer 22. Topical Bible Study Correction (KJV): The three commands are direct, simple, and place the responsibility of action squarely on the individual: "**Ask**," "**seek**," and "**knock**." These are not passive suggestions; they are active, imperative verbs. Christ, the author of salvation, does not say, "Wait and see if you have been irresistibly chosen." He does not say, "If you are one of the elect, grace will eventually force you to believe." He gives a direct, universal command and attaches a universal promise to it. This is the divine formula for how a man, drawn and enabled by God's grace, takes hold of the gift of salvation. The responsibility is on the man to **ask** for the gift. The responsibility is on the man to **seek** the one who gives it. The responsibility is on the man to **knock** on the door that Christ has promised to open. These actions are the very definition of a faith that "worketh not" (Romans 4:5) in the sense of earning salvation through legal deeds, but simply reaches out with an empty hand to *receive* a gift that is freely offered. This scriptural command to *act in faith* completely dismantles the fatalistic and passive idea that man is a spiritual pawn who has no active role or responsibility in his own salvation. God commands the action, and by His grace, He enables the will to perform it.

Scripture References: Matthew 7:7-8; Luke 11:9-10; John 6:44; Romans 10:17; John 12:32; Joshua 24:15; Revelation 3:20; Revelation 22:17.

Anticipated Rebuttals: The deterministic **rebuttal** is that "asking, seeking, and knocking" are not commands for the unregenerate man, but rather descriptions of what a *regenerate* man will *inevitably* do *after* he has been irresistibly saved. This argument is a classic case of **Circular Reasoning (F02)**. It redefines the plain meaning of a command as a "description" in order to save the philosophical system. The text is clearly presented as a command with a conditional promise, not a description of a past event. Christ is speaking to a multitude, giving them the *conditions* for receiving. He says, "Ask, *and* it shall be given you." This is cause and effect. The fatalist reverses this, claiming "It is given to you, *therefore* you will ask." The KJV's order must be respected over man's philosophy.

Churches Teaching Fallacies: This error of redefining plain commands is common in all five-point Calvinist systems (Presbyterian, Reformed) and Confessional Lutheranism. These groups are bound by the deterministic philosophy inherited from **Augustine** (circa **412 AD**) and **Martin Luther** (*On the Bondage of the Will*, **1525**). They are forced to reinterpret this passage, stripping it of its power as a universal command and recasting it as a selective description, all to protect their foundational "F01" (False Dilemma) fallacy of a "bound will."

Verses of Apparent Support: John 6:65; John 15:5; Romans 3:11.

Verses of Correction: Matthew 7:7-8; Luke 11:9-10; Revelation 3:20; Revelation 22:17; Joshua 24:15; Deuteronomy 30:19; Isaiah 55:6-7.

Logical Fallacy Analysis: The primary error is **Special Pleading (F02)**, which is a form of **Circular Reasoning**. The system starts with the assumption that man's will is 100% bound (Total Inability). When confronted with a verse where Christ gives a command (like "ask, seek, knock"), the system *must* redefine the verse to fit the pre-existing assumption. The argument becomes: "The will is bound, therefore this command cannot *really* be a command for an unbeliever, so it must be a description of a believer." This is an ad-hoc, special explanation to protect the system from a clear scriptural contradiction. This is like a man claiming he can fly, and when he jumps and falls, he explains, "I am flying, this is just the 'ground' part of my flight."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Determinism** which leads to **Denying the Antecedent**. The KJV's logic is: "If you ask (A), you will receive (B)." This is a clear promise. The fatalist's logic is: "A person cannot 'ask' (A) unless they are one of the elect who have *already* been destined to receive (B)." They deny the *possibility* of the antecedent (the asking) for the non-elect, thereby nullifying Christ's universal command. This philosophy forces them to believe God is speaking in code, rather than speaking plainly to all men.

Question 23. According to Matthew 7:8, who receives, finds, and has the door opened unto them?

Answer 23. Topical Bible Study Correction (KJV): The promise is as universal as the command. Christ declares, "**For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**" The promise is not limited, restricted, or portioned out to a pre-selected "elect." It is explicitly and gloriously open to "**every one.**" This single phrase, "every one," is the KJV's divine refutation of the entire Gnostic/Augustinian system of fatalism and "Limited Atonement." The condition for receiving is *asking*. The condition for finding is *seeking*. The condition for the door being opened is *knocking*. This is the beautiful, harmonious balance of the KJV's position on salvation. God has sovereignly decreed *that* the door will be opened, but He has also sovereignly decreed *how* it will be opened: only "to him that knocketh." God provides the door, the light, the map, the strength to knock, and the promise that the door will open. But man, enabled by this grace, is 100% responsible to perform the simple act of faith: to knock. This places the responsibility for rejection firmly and justly on the one who hears the command, sees the door, and refuses to knock, *not* on a supposed "secret decree" of God.

Scripture References: Matthew 7:8; Luke 11:10; John 3:16; 1 Timothy 2:4; 2 Peter 3:9; Acts 10:34-35; Romans 10:13; Revelation 22:17.

Anticipated Rebuttals: The fatalistic **rebuttal** is that "every one" does not *really* mean "every one" of all mankind, but "every one *of the elect*." They will argue this refers to "every one *who is enabled*," with the unstated premise that God only enables a pre-selected few. This is an act of **eisegesis** (reading a concept *into* the text) that does violence to the plain language of Scripture. The KJV's universal terms—"all men" (1 Timothy 2:4), "any" (2 Peter 3:9), "the world" (John 3:16), "whosoever" (Revelation 22:17), and "every one" (Matthew 7:8)—are not secret codes for "the elect." They are genuine offers. To suggest God is using "bait-and-switch" language is to impugn His character. The KJV is clear: "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

Churches Teaching Fallacies: This twisting of universal terms is the primary interpretive method of all five-point Calvinist groups (Reformed, Presbyterian) and Confessional Lutheran traditions. This doctrine of "effectual calling" (that grace is only *effectual* for the elect) was solidified by **Augustine** (circa **412 AD**) and later championed by **John Calvin** in his *Institutes of the Christian Religion* (first published in **1536**). It is a philosophical necessity to protect their "F01" (False Dilemma) system from the KJV's clear universal invitations.

Verses of Apparent Support: Matthew 22:14; John 6:44; Acts 13:48; Romans 8:29-30.

Verses of Correction: Matthew 7:8; John 3:16-18; Acts 10:34-35; Romans 10:13; 1 Timothy 2:4-6; 1 Timothy 4:10; 2 Peter 3:9; 1 John 2:2; Revelation 22:17.

Logical Fallacy Analysis: The error is the **Fallacy of Equivocation** combined with **Special Pleading (F02)**. The system redefines a plain, universal word ("every one," "all," "whosoever") to mean its exact opposite ("a pre-selected few"). This is like seeing a sign that says "FREE FOOD FOR EVERYONE" and arguing it *really* means "Free food for the people on my secret list." It is a dishonest argument that relies on changing the meaning of a word mid-argument to protect a preconceived theory. The KJV uses "every one" in its plain, universal sense, and the deterministic system must plead for a "special," non-obvious definition to avoid contradiction.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic/Manichaean Fallacy of Dualism and Determinism**. This ancient philosophy held that mankind was divided into two "types" of people: those with a "spark" of divine light (the elect) who were destined to be saved, and those who were hopelessly "material" (the reprobate) and destined for destruction. This pre-Christian fatalism was imported by Augustine and requires this "two-class" reading of humanity. The KJV refutes this, teaching that God "hath made of one blood all nations of men" (Acts 17:26) and is "no respecter of persons" (Acts 10:34).

Question 24. Does man's responsibility to "ask, seek, and knock" contradict God's sovereign power to draw?

Answer 24. Topical Bible Study Correction (KJV): No, there is no contradiction whatsoever. In fact, the two are perfectly complementary and form the complete, harmonized truth of salvation. They are not opposing forces; they are the two sides of the same divine coin. The KJV, when rightly divided, presents a perfect harmony: **God's sovereign "drawing" (John 6:44) is the cause. Man's responsible "asking" (Matthew 7:7) is the effect and required response.** God's grace, operating through the "hearing of the word of God" (Romans 10:17), is the divine engine that *enables* the human will. It performs a spiritual resurrection, waking the will from its spiritual death (Ephesians 2:1) and giving it the power to respond. Man's response—to ask, seek, and knock—is the *evidence* that God's grace is at work *and* the *condition* for receiving the promise. God sovereignly provides the power; man responsibly provides the response. This is the KJV's consistent model. We see it in Revelation 3:20: Christ (sovereignty) says "I stand at the door, and knock." The responsibility is, "if any man hear my voice, and open the door, I will come in to him." God's drawing does not negate man's responsibility; it *creates* it.

Scripture References: Matthew 7:7; John 6:44; Romans 10:17; John 12:32; Revelation 3:20; Ephesians 2:1; Acts 7:51; Joshua 24:15.

Anticipated Rebuttals: The fatalist will argue that this "harmony" is just a disguised form of "synergism" (a man-made term for "cooperative" salvation) and that it robs God of His glory by giving man a role. This is a **Strawman (F01)** argument. The KJV position does not teach that man "cooperates" with God as an equal partner. It teaches that man is a *dependent responder*. Giving a drowning man a rope does not make him a "co-savior" when he grabs it; it simply makes him *responsible* for grabbing it. The glory *all* belongs to God, who provided the rope, the strength to grab, and the power to pull. Man's response of "asking" is not a "work" he can boast of; it is the humble, empty-handed admission of his own powerlessness.

Churches Teaching Fallacies: This "false dilemma" (F01) between 100% Divine Sovereignty (Calvinism/Lutheranism) and 100% Human Autonomy (Pelagianism/Humanism) is the philosophical trap that defines the entire post-Reformation debate. It was framed by **Augustine** (circa 412 AD), formalized by **Luther (1525)** and **Calvin (1536)**, and continues in all churches descended from them (Presbyterian, Reformed, Confessional Lutheran). The KJV's harmonized position, which was the standard view of the pre-Augustinian church, is often lost in this philosophical fight.

Verses of Apparent Support: Romans 9:16; Ephesians 2:8-9; 1 Corinthians 15:10.

Verses of Correction: Matthew 7:7; John 6:44; Romans 10:17; Philippians 2:12-13; Revelation 3:20; 1 Corinthians 3:9; 2 Corinthians 6:1.

Logical Fallacy Analysis: The error is the **False Dilemma (F01)**. The argument presents only two options: *either* salvation is 100% of God with 0% from man (Fatalism), *or* salvation is a 50/50 mix of God and man (Synergism). This is a classic false choice. It deliberately excludes the KJV's position: salvation is 100% of God (as the *source* and *enabler*) AND 100% man's responsibility (as the *responder*). This is like a light switch: it is 100% the power company's job to provide the electricity, but it is 100% your responsibility to flip the switch. The two do not contradict; they are sequential and codependent.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Composition/Division**. This fallacy assumes that what is true of the whole must be true of the parts (or vice-versa). The fatalist argues that because God is 100% sovereign over the *entire process* of salvation, He must also be 100% sovereign over *every individual part*, including man's response, rendering it a forced action. The KJV refutes this. God is 100% sovereign, and His sovereign *decree* is that man's genuine response is the *means* by which His plan is executed. His sovereignty is not threatened by the will He created; it is glorified by it.

Question 25. According to John 6:44, can any man come to Christ unless the Father first draws him?

Answer 25. Topical Bible Study Correction (KJV): No, he cannot. Jesus states this with absolute, definitive clarity: "**No man can come to me, except the Father which hath sent me draw him.**" This single verse is the KJV's divine safeguard against the humanistic, Pelagian, and Erasmian error of "free will." It establishes that man is *not* inherently good, *not* a "seeker" by nature, and *not* capable of initiating his own salvation. Man in his natural state is "dead in trespasses and sins" (Ephesians 2:1), an enemy of God (Romans 5:10), and "there is none that seeketh after God" (Romans 3:11). Salvation, therefore, must *always* be initiated by God. God provides the first move. He is the one who "draws," who convicts, who enlightens, and who enables. This divine drawing is the non-negotiable prerequisite for any man to be saved. This verse powerfully establishes God's absolute sovereignty in the *initiation* of salvation. However, this verse, while foundational, does not define the *nature* or *extent* of that drawing. It does not state that this drawing is irresistible, nor that it is limited to a select few. It simply states the "F01" (first-order) principle: God draws first, or man cannot come at all.

Scripture References: John 6:44; John 6:65; Romans 3:11; Ephesians 2:1; Romans 5:10; John 12:32; Acts 7:51; Romans 10:17.

Anticipated Rebuttals: This verse is the primary "proof text" for the fatalistic doctrines of "Total Inability" and "Irresistible Grace." The **rebuttal** is that this "drawing" *is* the "irresistible grace" that is given only to the elect. This is an **Argument from Silence** combined with **Hasty Generalization**. The text *only* says God "draws." It does *not* say *how* He draws, *when* He draws,

who He draws, or whether this drawing can be *resisted*. To build an entire systematic theology on this single verse, while ignoring the KJV verses that *do* answer those questions (e.g., John 12:32, "draw all men;" Acts 7:51, "ye do always resist"), is a textbook example of "cherry-picking" and violating the topical study method.

Churches Teaching Fallacies: This verse is a foundational pillar for all Augustinian/Calvinistic systems (Presbyterian, Reformed) and for Confessional Lutheranism. **Augustine** (circa **412 AD**) and **John Calvin** (**1536**) used this verse to build their deterministic model, arguing that the "drawing" (Greek: *helkuo*) must mean an irresistible, forcible dragging, ignoring its other uses for "drawing" a net (John 21:6, 11) which *can* break, or "drawing" a sword (John 18:10).

Verses of Apparent Support: John 6:37; John 6:65; Romans 9:16.

Verses of Correction: John 12:32; Matthew 23:37; John 5:40; Acts 7:51; Romans 10:17; Revelation 22:17.

Logical Fallacy Analysis: The error is **Hasty Generalization** based on **Incomplete Data**. The fatalist takes one piece of data (John 6:44: "God draws") and builds an entire theory of *how* He draws (irresistibly) and *who* He draws (only the elect), while ignoring all other KJV data on the topic (John 12:32: "draw all men"; Acts 7:51: "ye do always resist"). This is like finding one dinosaur bone and immediately publishing a paper on the creature's color, diet, and social habits. It is an unsupported leap from a single fact to a massive, complex, and unproven conclusion.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Category Error (F03)**. The fatalist miscategorizes the *nature* of the "drawing." They assume it must be a *deterministic, physical force* (like a puppet master pulling a string) rather than a *persuasive, moral influence* (like a loving father pleading with a child, or a beautiful song "drawing" you into a room). The KJV's data points to the latter: a powerful, enabling, and universal *call* (John 12:32) that can, tragically, be *resisted* (Acts 7:51).

Question 26. According to Romans 10:17, what is the means by which God's drawing power operates and faith is created?

Answer 26. Topical Bible Study Correction (KJV): The means is explicit, objective, and universal: **"So then faith cometh by hearing, and hearing by the word of God."** This verse is the divine explanation for *how* God's drawing power (John 6:44) operates. It demystifies the entire process. God's "drawing" is not a mystical, abstract, or arbitrary force that zaps some individuals and ignores others. It is the objective, powerful, life-giving *message* of the gospel itself, as contained in the "word of God." The Word of God—the scriptures—contains the inherent power of the Holy Ghost to "quicken" (make alive) the dead spirit, convict of sin, enlighten the mind, and *create* faith in the heart of the hearer. This is *why* Christ commanded His disciples to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). God's sovereign method of drawing all men (John 12:32) is by the universal proclamation of His Word. Faith is not created by a secret, irresistible decree; it is created by a public, resistible message. The drawing is in the *Word*. Therefore, when the Word is preached, *all* who hear it are being "drawn."

Scripture References: Romans 10:17; Mark 16:15; John 6:44; John 12:32; Hebrews 4:12; 1 Peter 1:23; James 1:18; 2 Timothy 3:15.

Anticipated Rebuttals: The fatalist will argue that Romans 10:17 is true, but that the "word of God" is only "effectual" for the elect. They will say that two men can hear the same sermon, and the "word" will only create faith in the one who was "pre-chosen," while the other remains dead. This is another **Special Pleading** argument (F02) designed to save the system. The KJV gives a different reason. The parable of the sower (Matthew 13) shows *one* Word being sown on *four* different types of soil. The "failure" is never in the seed (the Word) or the sower (God); it is in the *soil* (the heart of man) that "heareth the word" but allows the "wicked one," "tribulation," or "the care of this world" to choke it. Man is responsible for his *reception* of the Word.

Churches Teaching Fallacies: This "F02" (System Preservation) fallacy is critical for Reformed (Calvinist) and Confessional Lutheran systems. They must maintain a "distinction" between the "outward call" of the Word (which goes to all) and the "inward, effectual call" of the Spirit (which goes only to the elect). This non-biblical distinction was invented by **Augustine** (circa **412 AD**) and perfected by **John Calvin (1536)** to explain why their "irresistible grace" so often *appears* to be resisted. The KJV knows no such distinction. The call of the Word *is* the call of the Spirit.

Verses of Apparent Support: 1 Corinthians 2:14; 1 Thessalonians 1:5; John 6:63.

Verses of Correction: Romans 10:17; Matthew 13:18-23; Acts 7:51; Hebrews 4:2; Mark 16:15; 1 Peter 1:23.

Logical Fallacy Analysis: The error is a **Fallacy of Division (F02)**. The system takes a unified, single action—"the hearing of the word of God"—and *divides* it into two separate, artificial parts: an "outward call" (the sound) and an "inward call" (the power). The KJV presents no such division. The Word *is* "quick, and powerful" (Hebrews 4:12). The Word *is* the "incorruptible seed" (1 Peter 1:23). It *is* the power. This false division is like arguing that when a light bulb is turned on, the "light" and the "illumination" are two different events, and that the bulb can send "light" to one person in the room and "illumination" to another. It is a nonsensical, philosophical distinction.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic/Manichaean Fallacy of Two Natures**. This ancient philosophy taught that humanity was not one unified group, but two distinct "species"—a "spirit" species (the elect) and an "earthly" species (the reprobate). The "spirit" species was *designed* to respond to the call, while the "earthly" species was *designed* to reject it. This philosophy is the hidden engine behind the "two calls" doctrine. The KJV refutes this, teaching "God is no respecter of persons" (Acts 10:34) and "of one blood all nations" (Acts 17:26).

Question 27. Does the KJV teach that God's grace forces the will, or enables the will to make a genuine response?

Answer 27. Topical Bible Study Correction (KJV): The KJV clearly teaches that God's grace **enables** the will; it does not force it. The fatalistic concept of a grace that "forces" the will (i.e., "irresistible grace") is a philosophical invention without a single verse of support. The KJV's own

testimony proves the opposite: "ye do always **resist** the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). It is impossible to "resist" something that is "irresistible." This alone is fatal to the deterministic system. The KJV's model is one of **enablement**. We are "dead" in sin (Ephesians 2:1) and "without strength" (Romans 5:6). God, through His "drawing" (John 6:44, 12:32) and His "word" (Romans 10:17), performs a spiritual resuscitation. He does not force the man to live, but *enables* him to take a breath. He restores to the will the genuine *ability* to make a *choice*. He provides the power to "ask, seek, and knock." The choice is then real, and the responsibility is real. God's grace makes the response *possible*, but man's will must make the response *actual*. This is the perfect harmony of Scripture.

Scripture References: Acts 7:51; John 6:44; John 12:32; Romans 10:17; Ephesians 2:1; Romans 5:6; Matthew 23:37; John 5:40; 2 Peter 3:9.

Anticipated Rebuttals: The fatalist will rebut by saying, "You are making man's will sovereign, not God's." They will argue, "If man's will can veto God's grace, then man is more powerful than God." This is a **Strawman (F01)** argument. The KJV position does not make man's will "sovereign." God's sovereignty is perfectly displayed in His *decree* that man *should have* a genuine will. God is not "defeated" when a man resists, any more than a king is "defeated" when a subject disobeys a law and is then justly punished. God's sovereignty is upheld in His just judgment of the one who "would not" come (Matthew 23:37). The fatalist's god is a micromanager; the KJV's God is a sovereign King and Judge.

Churches Teaching Fallacies: The doctrine of "Irresistible Grace" is the "I" in the TULIP acronym of five-point Calvinism (Reformed, Presbyterian) and is a core tenet of Augustinianism, which heavily influenced Lutheranism. This doctrine was a philosophical necessity created by **Augustine** (circa **412 AD**) to solve a problem *his own system created*. If man's will is 100% bound (Total Inability), then the *only* way he can be saved is if grace is 100% irresistible. One error (Total Inability) must be "fixed" by a second error (Irresistible Grace).

Verses of Apparent Support: John 6:37; Romans 9:16-18; Ephesians 1:4-5.

Verses of Correction: Acts 7:51; Matthew 23:37; John 5:40; Luke 7:30; Proverbs 1:24-26; Isaiah 65:12.

Logical Fallacy Analysis: The error is a **Slippery Slope** fallacy combined with a **False Dilemma (F01)**. The fatalist argues, "If we allow man's will to have *any* role, even a responsive one, it's a slippery slope to Pelagianism (man saving himself). Therefore, man's will must have *zero* role." This is a false choice. The KJV's position of an *enabled will* is not a "slippery slope" to humanism; it is the solid, scriptural ground that stands *between* the two philosophical errors of Fatalism and Humanism. This is like arguing, "If I let my child choose what to eat, it's a slippery slope to him burning down the house. Therefore, I must force-feed him."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Equating Sovereignty with Determinism**. The fatalist's system *defines* sovereignty as "the direct, irresistible control of every event and choice." This is a pagan, Stoic definition of fate, not the KJV's definition of sovereignty.

The KJV's God is sovereign *over* a world with genuine choices and *in* His just judgment of those choices. His sovereignty is not a *force* (determinism) but a *position* (King) and an *outcome* (His ultimate will is done).

Question 28. Does the KJV's "harmonized position" reject both fatalism (that man has no choice) and humanism (that man can save himself apart from grace)?

Answer 28. Topical Bible Study Correction (KJV): Yes, absolutely. The KJV's "harmonized position" stands in the pure, scriptural center, rejecting both man-made philosophical extremes. It is a "false dilemma" (F01) to be forced to choose between the God-dishonoring error of humanism and the God-dishonoring error of fatalism. The KJV rejects the **humanistic** error of Erasmus/Pelagius ("free will") by affirming that "no man can come" unless God first draws him (John 6:44), that all are "dead in trespasses and sins" (Ephesians 2:1), and that "there is none that seeketh after God" (Romans 3:11). Man cannot save himself. But the KJV just as forcefully rejects the **fatalistic** error of Augustine/Luther/Calvin ("bound will") by affirming that God's universal drawing can be **resisted** (Acts 7:51), that God "will have **all men** to be saved" (1 Timothy 2:4), that He is "not willing that **any** should perish" (2 Peter 3:9), and that the responsibility to **choose** (Joshua 24:15) and **ask, seek, and knock** (Matthew 7:7) rests with "every one." The KJV teaches that man is not a puppet, nor is he a god. He is a fallen creature who is 100% dependent on God's initiating and enabling grace, and 100% responsible for his response to it.

Scripture References: John 6:44; Ephesians 2:1; Romans 3:11 (rejecting humanism). Acts 7:51; 1 Timothy 2:4; 2 Peter 3:9; Joshua 24:15; Matthew 7:7-8 (rejecting fatalism).

Anticipated Rebuttals: The primary **rebuttal** from *both* sides is that this "harmonized position" is a "contradiction." The fatalist will say, "It's a contradiction! You can't say God is sovereign *and* man is responsible." The humanist will say, "It's a contradiction! You can't say man is dead in sin *and* able to choose." This is not a contradiction; it is a **paradox** that is perfectly harmonized in Scripture. It is not an "F01" (False Dilemma) but a "both/and" reality. It is no more a contradiction than saying light is both a particle and a wave. The KJV asserts both truths, and our job is to believe them, not to force them into a man-made philosophical system that can only handle one at a time.

Churches Teaching Fallacies: This "false dilemma" (F01) defines the entire landscape of post-Augustinian theology. On one side, you have the fatalists (Calvinists, Reformed, Confessional Lutherans) who chose "sovereignty" and discarded responsibility. On the other, you have the humanists (Arminians, Wesleyans, Methodists, Pentecostals) who chose "responsibility" and diluted sovereignty. Both are descended from the **Augustine** (circa **412 AD**) vs. **Pelagius** (circa **410 AD**) debate. The KJV's harmonized position, which was the view of the pre-Augustinian church, is rarely taught.

Verses of Apparent Support: (Fatalist side) John 6:44; Romans 9:16. (Humanist side) Deuteronomy 30:19; Joshua 24:15.

Verses of Correction: (The Harmony) Philippians 2:12-13: "Work out your own salvation with fear and trembling. **For it is God which worketh in you** both to will and to do of his good

pleasure." This single verse contains the perfect harmony: Man "works out" (100% responsible), because God "worketh in" (100% sovereign enabler).

Logical Fallacy Analysis: The error is the **False Dilemma (F01)**. This is the root fallacy of the entire debate. It forces a choice between two unbiblical extremes. It is a "battle of strawmen," where Calvinism rightly refutes the Pelagian strawman, and Arminianism rightly refutes the Calvinist strawman, while the KJV's actual position stands untouched in the middle. This is like two philosophers arguing whether a man is "only a body" or "only a mind," while the KJV's position is that he is both, a unified body *and* spirit.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Reductionism**. This is the error of taking a complex, multifaceted reality (salvation) and "reducing" it to a single, simple principle (either *only* God's sovereignty or *only* man's will). This is a failure of "F03" (Category Error), as it tries to make a divine paradox fit into a human, logical syllogism. The KJV refuses this reduction. It presents salvation as a divine drama, not a human philosophy, and it requires us to believe both God's part and our own.

Question 29. Is salvation 100% of God (because He provides the grace, the Word, and the drawing power) AND 100% man's responsibility (to "ask, seek, and knock")?

Answer 29. Topical Bible Study Correction (KJV): Yes, this is the perfect, scriptural harmony and the only position that honors all the KJV's data. Salvation is indeed **100% of God**, because without Him, we can do nothing. He is the Alpha. He provides the **Word** (Romans 10:17). He provides the universal **drawing power** of the cross (John 12:32). He **initiates** the call (John 6:44). He provides the **enabling grace** that "quickeneth" the dead will (Ephesians 2:1). He is the "author and finisher of our faith" (Hebrews 12:2). Every part of the "salvation system" is 100% God's creation, 100% God's power, and 100% God's grace. Yet, at the same time, it is **100% man's responsibility**, because God has sovereignly decreed that this salvation is only *given* to "every one that asketh" (Matthew 7:8) and "whosoever will" (Revelation 22:17). God provides the life-saving rope, but the drowning man must *take hold* of it. God commands, "Ask, seek, knock." He commands, "Repent." He commands, "Believe." Man's failure to be saved is never due to a failure in God's provision or a lack of His desire (1 Timothy 2:4); it is always 100% due to a failure in man's response (John 5:40, "ye will not come").

Scripture References: Romans 10:17; John 12:32; John 6:44; Ephesians 2:1; Hebrews 12:2 (100% God). Matthew 7:7-8; Revelation 22:17; Acts 17:30; Mark 1:15; John 5:40 (100% Man). Philippians 2:12-13 (The Perfect Harmony).

Anticipated Rebuttals: The fatalist will call this "Arminianism." The humanist will call it "Calvinism." This is a **Red Herring** fallacy. The *name* given to a doctrine by its opponents is irrelevant. The only question is whether it is *scriptural*. This "100/100" position is not Arminianism, which tends to deny "Total Depravity" and God's initiating "drawing." And it is not Calvinism, which denies the "resistible" and "universal" nature of that drawing. It is simply the

KJV's position, free from all philosophical labels. It is the harmonized truth that stands on its own, regardless of the man-made "systems" that try to claim or condemn it.

Churches Teaching Fallacies: As noted in Q28, most institutional churches are trapped in the "F01" (False Dilemma), forcing them to pick one side of the paradox. The Calvinist/Lutheran side (Reformed, Presbyterian, Confessional Lutheran) and the Arminian/Wesleyan side (Methodist, Pentecostal, Baptist) are both guilty of "reducing" this 100/100 harmony to a 100/0 (Fatalism) or a 50/50 (Humanism) system, both of which are rooted in the **Augustinian** (circa 412 AD) vs. **Pelagian** (circa 410 AD) philosophical debate.

Verses of Apparent Support: (Fatalist side) John 15:16; Romans 9:21. (Humanist side) Joshua 24:15; John 3:16.

Verses of Correction: Philippians 2:12-13; 2 Corinthians 6:1; 1 Corinthians 3:9; Matthew 7:7-8; John 6:44; Acts 7:51.

Logical Fallacy Analysis: The error in rejecting this harmony is the **Fallacy of Personal Incredulity**. The argument is: "I cannot *personally* understand how two things can be true at the same time (100% sovereignty and 100% responsibility), therefore it *must* be a contradiction." This is a failure of human logic and humility. It attempts to make God's divine paradoxes subservient to the limits of our finite, fallen minds. This is like a person in a 2D "flatland" world arguing that a 3D sphere is a "logical contradiction" because it's impossible for a shape to be "both a point and a circle" at the same time. Their limited perspective is the problem, not the reality.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Binary, Aristotelian Logic** (the "Law of Non-Contradiction") being misapplied to divine truth. This law states that A cannot be "A" and "Not-A" at the same time. This works for human logic (a door cannot be "open" and "shut"). But it *fails* when applied to divine paradoxes. The KJV teaches God is "One" (Deuteronomy 6:4) *and* a "Godhead" (Acts 17:29). It teaches Christ is "100% God" (John 1:1) *and* "100% man" (1 Timothy 2:5). The fatalist's rigid, reductionist logic *must* reject these, just as it rejects the 100/100 paradox of salvation.

Question 30. How does the Augustinian/Lutheran doctrine of a "bound will" (Total Inability) potentially contradict the KJV's command to "repent"?

Answer 30. Topical Bible Study Correction (KJV): The contradiction is profound, direct, and unavoidable. The KJV is clear: God "now commandeth **all men every where** to repent" (Acts 17:30). This is a universal, divine imperative. However, the philosophical doctrine of "Total Inability," as defined by Augustine and Luther, teaches that an unregenerate man's will is not just hindered, sick, or "in bondage," but is a **corpse**. It is so completely bound and "dead" that it is *utterly unable* to repent, believe, or even respond to grace, just as a corpse is unable to get up and walk. This creates a logical and moral crisis. Why would a just God command "all men" to do something that, according to this philosophy, He has made it *metaphysically impossible* for most of them to do? God does not issue empty, mocking commands. The KJV's position is that God's universal drawing (John 12:32) through His living Word (Romans 10:17) *enables* the will to obey

the command to repent. The command is genuine because the enabling grace that makes the response possible is genuine and available to all. The fatalist's doctrine makes God a tyrant who commands corpses to walk, then punishes them for not obeying.

Scripture References: Acts 17:30; Mark 1:15; Acts 2:38; Acts 26:20; Luke 13:3; 2 Peter 3:9.

Anticipated Rebuttals: The fatalist will argue, as in Q22, that the command to "repent" is not a command that implies *ability*, but a "legal" command designed to *condemn* (the "F02" System Preservation fallacy). They will say, "God commands all men to be perfect, but they can't. This is the same. The command to repent simply proves to the un-elect their own damnation." This is a monstrous doctrine. The KJV presents repentance *not* as a tool for condemnation, but as the *pathway to life* and "remission of sins" (Acts 2:38). It is a *gospel* command, not a *law* command. It is an *invitation*, not an *indictment*. This **rebuttal** twists a "gospel of life" into a "ministration of death."

Churches Teaching Fallacies: This is the core teaching of Confessional Lutheranism (via **Luther's *On the Bondage of the Will*, 1525**) and all Calvinistic systems (Reformed, Presbyterian). It is the "T" (Total Inability) in TULIP, and it is the foundational error upon which the other four "F01" (False Dilemma) points (Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints) *must* be built. This entire system stems from **Augustine's** (circa **412 AD**) philosophical model.

Verses of Apparent Support: Ephesians 2:1; John 6:44; 1 Corinthians 2:14.

Verses of Correction: Acts 17:30; Acts 2:38; Matthew 7:7-8; John 12:32; Acts 7:51; Matthew 23:37; Revelation 22:17.

Logical Fallacy Analysis: The error is a **Fallacy of Ambiguity** based on the word "dead." The fatalist's entire system rests on defining "dead in trespasses and sins" (Ephesians 2:1) with a *metaphysical, absolute* meaning (a corpse). The KJV, however, uses "dead" to mean "separated." Adam was "dead" the day he ate the fruit (Genesis 2:17), yet he walked and talked. The prodigal son was "dead" and is "alive again" (Luke 15:24). The KJV's meaning is "spiritually separated" or "in bondage," not "a metaphysical corpse." The fatalist builds his entire "house of cards" system on a single, ambiguous, and misapplied metaphor.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Reification (F04)**, or the **Fallacy of Misplaced Concreteness**. This is the error of treating an abstract concept or a metaphor ("dead in sin") as if it were a concrete, physical, scientific fact (a corpse). The entire doctrine of "Total Inability" is an "F04" fallacy. It takes a *metaphor* for man's spiritual separation and bondage and turns it into a *metaphysical* declaration of non-existence of will. The KJV refutes this by immediately *commanding* the "dead" to "arise" (Ephesians 5:14: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light").

Question 31. What does Acts 7:51 ("ye do always resist the Holy Ghost") imply about man's ability to reject God's drawing?

Answer 31. Topical Bible Study Correction (KJV): It implies that the ability to reject God's drawing is not just a theoretical possibility, but a constant and tragic **reality**. Stephen's final, Spirit-filled charge against the council was not, "You are *trying* to resist" or "You *wish* you could resist." His divine indictment was, "**ye do always resist the Holy Ghost: as your fathers did, so do ye.**" This single, unambiguous verse is a "KJV-bomb" that lands directly on the philosophical doctrine of "Irresistible Grace" and obliterates it. It is *impossible* to "resist" something that is, by definition, "irresistible." The text is an explicit, scriptural statement that God's grace, His "drawing" power, His "knocking" (Revelation 3:20), *can be* and *is* actively fought against and vetoed by the rebellious human will. Man, though he cannot *initiate* his own salvation, tragically retains the ability to *reject* it. He can "harden" his heart (Hebrews 3:15), "stiffen" his neck (Acts 7:51), and "set at nought" all of God's counsel (Proverbs 1:25). The fault for damnation, therefore, lies 100% with man's "resistance," not with a lack of God's "drawing."

Scripture References: Acts 7:51; Matthew 23:37; John 5:40; Hebrews 3:15; Proverbs 1:24-26; Isaiah 65:12; Luke 7:30.

Anticipated Rebuttals: The fatalist's only escape from this verse is a masterpiece of "F02" (System Preservation) logic. They will argue that the "Holy Ghost" being resisted here is not the "internal, irresistible, *saving* grace," but merely the "external, universal, *common* grace," which can be resisted. This is a **Fallacy of Division** based on a distinction that *does not exist in the KJV*. The Bible does not speak of "two Holy Ghosts" or "two graces." The KJV knows only *one* Holy Ghost, who is *always* resistible. This man-made distinction between "common" and "effectual" grace was *invented* by Calvin and Augustine for the *sole purpose* of explaining away verses like Acts 7:51.

Churches Teaching Fallacies: This "F02" fallacy is the "go-to" explanation in all five-point Calvinist (Reformed, Presbyterian) and some Confessional Lutheran circles. It is a necessary "patch" on the "Irresistible Grace" (the "I" in TULIP) doctrine, a doctrine first formalized from **Augustine's** (circa **412 AD**) philosophy by **John Calvin** (circa **1536**). The KJV's harmonized position, by contrast, needs no such "patch."

Verses of Apparent Support: John 6:37; Romans 9:19; Ephesians 1:11.

Verses of Correction: Acts 7:51; Matthew 23:37; Luke 13:34; John 5:40; Acts 13:46; Hebrews 4:2.

Logical Fallacy Analysis: The error is a **No True Scotsman** fallacy. The argument is: "No man can resist God's saving grace." When presented with Acts 7:51, which shows men resisting the Holy Ghost, the fatalist responds, "Ah, but that wasn't *true* saving grace. That was just 'common' grace." By "re-defining" the grace in Acts 7:51 as a "false" (i.e., common) grace, he protects his original, unfalsifiable assertion. This is like saying, "No Scotsman puts sugar on his porridge," and when shown a Scotsman who does, replying, "Ah, but no *true* Scotsman does."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of the "Unfalsifiable Claim" (F02)**. The doctrine of "Irresistible Grace" is a philosophical "black box." Because the "grace" itself is

defined as internal, secret, and mystical, its existence can be neither proven nor falsified. If a man is saved, the fatalist says, "He received irresistible grace." If a man is *not* saved, the fatalist says, "He did not receive it." When shown a man *resisting* grace, he says, "It was the wrong *kind* of grace." The "F02" system is perfectly circular and "unfalsifiable," and is therefore a philosophy, not a KJV doctrine.

Question 32. How does the belief in fatalism create a "deterministic god" that contradicts the universal offer of the gospel?

Answer 32. Topical Bible Study Correction (KJV): Fatalism, by its very nature, *requires* a deterministic god. Fatalism is the philosophy that all outcomes are pre-ordained by an unbreakable chain of cause and effect. When this pagan, Stoic philosophy is applied to theology (as in Augustinianism/Calvinism), it *forces* the creation of a "deterministic god." This "god" is a cosmic puppet master who, before the foundation of the world, secretly decreed who would be saved (the elect) and who would be damned (the reprobate), *irrespective of their future response*. This philosophical "god" is a monster and is in direct, violent contradiction to the God of the KJV. The God of the KJV "will have **all men** to be saved" (1 Timothy 2:4). He is "not willing that **any** should perish, but that **all** should come to repentance" (2 Peter 3:9). He makes a genuine, universal offer: "**whosoever** will, let him take the water of life freely" (Revelation 22:17). A "deterministic god" who has *already* secretly decided that "most" cannot be saved makes this universal offer a **lie**. It makes God a deceiver, offering a "gospel" that is not available to most of the people He is "commanding" to repent.

Scripture References: 1 Timothy 2:4; 2 Peter 3:9; Revelation 22:17; John 3:16; Ezekiel 18:31-32; Ezekiel 33:11; Matthew 23:37.

Anticipated Rebuttals: The fatalist will attempt to "reconcile" this by arguing that God has "two wills": a "secret will" (or "decretive will") where He *really* only wants the elect to be saved, and a "revealed will" (or "preceptive will") where He *commands* all men to repent, *as if* He wanted them to. This is, without question, the most blasphemous doctrine in their system. It *explicitly* makes God a "double-talker." It claims God *commands* one thing in His Word while *secretly decreeing* the opposite in His heart. The KJV's God is a God of truth: "God is not a man, that he should lie" (Numbers 23:19). This "two wills" doctrine is a "F02" (System Preservation) fallacy, invented by **John Calvin (1536)** to *paper over* the massive contradiction his system created.

Churches Teaching Fallacies: This "F02" fallacy of a "two-willed" God is the necessary conclusion of all five-point Calvinist systems (Reformed, Presbyterian) and the "Bondage of the Will" doctrine of **Luther (1525)**. It is the logical end-point of **Augustine's** (circa **412 AD**) deterministic philosophy. The KJV's God is not "double-minded" (James 1:8); He is "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Verses of Apparent Support: Romans 9:18-21; Ephesians 1:11; Daniel 4:35.

Verses of Correction: 1 Timothy 2:4; 2 Peter 3:9; John 3:16; Ezekiel 33:11 ("I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye... for why will ye die?"); James 1:17.

Logical Fallacy Analysis: The error is the **Fallacy of Equivocation** on the word "will." The fatalist creates two *different meanings* for the word "will" (secret vs. revealed) and swaps them in and out of the argument to avoid contradiction. This is a "bait and switch." The KJV's God is unified. His *command* ("repent") *is* His "will." His "will" (that all be saved) *is* His "desire." There is no "secret" will that contradicts His "revealed" will. That is the very definition of a "double-minded" man, which the KJV condemns.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Theological Reification" (F04)**. The fatalist's "secret, decretive will" is a *philosophical abstraction*. It does not exist in the KJV. They have *invented* this metaphysical "will" and "reified" it (treated it as a real, concrete thing) in order to "solve" the contradiction their "F01" (False Dilemma) system created. It is a man-made patch on a man-made system. The KJV's God is not a "deterministic god"; He is the "God of all grace" (1 Peter 5:10) who makes a genuine offer of life to all mankind.

The Old Covenant (The Ten Commandments) vs. The New Covenant

Question 33. Does the KJV teach that the Ten Commandments are an eternal moral law, or are they part of a specific covenant?

Answer 33. Topical Bible Study Correction (KJV): The KJV is unequivocally clear that the Ten Commandments are the centerpiece of a **specific, temporary covenant** made with a specific people (the nation of Israel) at a specific place (Mount Sinai). They are not an "eternal moral law" that existed from eternity past. While the *moral principles* behind the commandments (e.g., "do not murder," "do not steal") reflect God's eternal character, the *code itself*—"written and engraven in stones" (2 Corinthians 3:7)—was a unique covenantal sign. This covenant, which the KJV calls the "ministration of death," was a "schoolmaster" (Galatians 3:24) designed for a limited time. Its singular purpose was to condemn, to reveal sin, and to "conclude all under sin" (Galatians 3:22), thereby pointing all men to their desperate *need* for a Savior. To mistake this temporary "schoolmaster" for an eternal moral code is the single greatest error in "rightly dividing" the Old and New Covenants. Christians are not under the Sinai covenant; we are "not under the law, but under grace" (Romans 6:14).

Scripture References: 2 Corinthians 3:7; Galatians 3:24; Galatians 3:22; Romans 6:14; Deuteronomy 5:2-3; Hebrews 8:6-13.

Anticipated Rebuttals: The most common **rebuttal** is, "But nine of the Ten Commandments are repeated in the New Testament, which proves they are eternal!" This is a **Red Herring** fallacy. The KJV position does *not* argue that murder or theft are now permissible. It argues that our *authority* for those morals has changed. We abstain from murder not because it is written on the "tables of stone" (the "ministration of death"), but because it is written in the "law of Christ" (Galatians 6:2) by the apostles, the "commandments of the Lord" (1 Corinthians 14:37). The *source* of our law has changed. The fact that the New Covenant *re-states* nine of the principles, while

excluding one (the Sabbath), is the ultimate *proof* that the original "engraved in stones" code is obsolete.

Churches Teaching Fallacies: This error is a foundational pillar of Roman Catholicism, Lutheranism, Calvinism (Reformed/Presbyterian), and Seventh-day Adventism. The retention of the Ten Commandments as a "rule of life" for Christians is a direct inheritance from Roman Catholic tradition. **Martin Luther**, in his Small and Large Catechisms (circa **1529**), cemented this error in Lutheranism, failing to "rightly divide" the covenants and keeping believers yoked to the very law from which Christ died to free them.

Verses of Apparent Support: Matthew 5:17-19; Romans 3:31; Romans 7:12.

Verses of Correction: 2 Corinthians 3:6-11; Hebrews 8:13; Galatians 3:24-25; Romans 6:14; Romans 7:4-6; 1 Corinthians 9:21.

Logical Fallacy Analysis: The error is a **Fallacy of Division**. The opponent argues that because the *principles* within the Ten Commandments are eternal, the *covenant* (the "engraved in stones" package) must also be eternal. This is flawed logic. This is like arguing that because the *principles* of mathematics ($2+2=4$) are eternal, the *textbook* you learned them from (your third-grade math book) must also be an "eternal rule of life" that you are still bound to obey. The KJV teaches the textbook (the Sinai covenant) has been "abolished" (2 Corinthians 3:13) and replaced by a better one (the "law of Christ").

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of Traditionalism** (or "Appeal to Tradition"). The "Ten Commandments" are retained *not* because a KJV topical study demands it (a topical study proves they are abolished), but because it is *tradition*. It has been the "core" of catechisms for 1,500 years. To remove it would be to "destabilize" the entire religious system. This is a "F02" (System Preservation) fallacy. The system retains the error because the *system itself* is built upon that error, demonstrating that the system's "tradition" is a higher authority than the KJV's plain text.

Question 34. In 2 Corinthians 3:6-7, what is the "ministration of death, written and engraved in stones"?

Answer 34. Topical Bible Study Correction (KJV): There is only one object in the entirety of biblical history that was "**written and engraved in stones**" by the finger of God: **the Ten Commandments**, given to Moses on Mount Sinai. The KJV, in this devastatingly clear passage, gives this covenant its proper, God-ordained title: the "**ministration of death.**" Why? Because the law, in its perfect, unbending holiness, offers no mercy, no grace, and no enabling power. Its job is not to give life; its job is to *condemn* the sinner. "The letter killeth" (2 Corinthians 3:6), and this "ministration... engraved in stones" was the ultimate expression of that killing letter. It is a covenant of condemnation, glorious in its holiness, but ultimately a covenant of *death* because no fallen man could ever hope to keep it and live. This is the very covenant that Lutheranism, by retaining the Ten Commandments as a central pillar of its catechism, seeks to keep in force, yoking its people to a ministry that God Himself calls the "ministration of death."

Scripture References: 2 Corinthians 3:6-7; Exodus 31:18; Exodus 34:1; Deuteronomy 4:13; Romans 7:9-11.

Anticipated Rebuttals: The most common **rebuttal** is a **Red Herring**, claiming, "That passage is not talking about the 'moral' law (Ten Commandments), it's only talking about the 'ceremonial' law." This is a flat-out denial of the text. The text *explicitly* identifies what it is talking about: the thing "written and engraven in stones." Was the "ceremonial law" engraved in stone? No. The *only* thing that fits this description is the Ten Commandments. The **rebuttal** is a man-made, "F02" (System Preservation) argument invented to protect the "F01" (False Dilemma) of the "Ten Commandments" tradition. The KJV is plain, and this **rebuttal** is a direct contradiction of its plain words.

Churches Teaching Fallacies: This "F02" (System Preservation) fallacy, which creates an unbiblical distinction between "moral" and "ceremonial" law, is the cornerstone of Roman Catholicism, Lutheranism (**Luther's Catechisms, 1529**), and Calvinism (**Calvin's Institutes, 1536**). It is a philosophical construct *required* to keep the Ten Commandments (which they *want* to keep) while discarding the rest of the law (which they *don't* want to keep). The KJV, by contrast, refers to the *entire* Old Covenant system as "the law," and it declares this entire "ministration of death... engraven in stones" to be "done away" (2 Corinthians 3:11).

Verses of Apparent Support: Matthew 5:17; Romans 7:12.

Verses of Correction: 2 Corinthians 3:6-7; 2 Corinthians 3:11; 2 Corinthians 3:13; Hebrews 8:13; Galatians 3:24-25; Romans 6:14.

Logical Fallacy Analysis: The error is a **No True Scotsman** fallacy. The argument is: "The law given by God is good and eternal." When shown 2 Corinthians 3, which says the law "engraven in stones" is a "ministration of death" that is "done away," the opponent replies, "Ah, but that wasn't the *true* eternal 'moral' law, that was just the *covenantal* law." They are re-defining the "law" "on the fly" to protect their original, unfalsifiable assertion. The KJV is clear: the *very thing* "engraven in stones" is the thing that is "done away."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of the "False Distinction" (F02)**. This is a man-made, philosophical "slicing and dicing" of God's Word. The KJV never uses the terms "moral law," "ceremonial law," and "civil law." These are not biblical categories; they are "F03" (Category Error) terms imported from **Thomas Aquinas** (circa **1270 AD**) and Scholastic philosophy. The KJV simply calls it "the law." This false, "three-part" distinction was created *by* philosophers *for* philosophers, to allow them to "keep" the parts of the "abolished" covenant they liked (like the Ten Commandments) while "discarding" the parts they did not (like diet and sacrifices).

Question 35. According to 2 Corinthians 3:7, 11, was this "ministration... engraven in stones" (the Ten Commandments) glorious, and was it "to be done away"?

Answer 35. Topical Bible Study Correction (KJV): Yes, the text affirms both truths without contradiction. It was undeniably "**glorious.**" The text states it was "glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance." It was a true reflection of the holiness of God. But the text is even more emphatic on the second point. It states that this glory, and the covenant it represented, was "**to be done away.**" The entire argument of 2 Corinthians 3 is a "compare and contrast" between the *lesser* glory of the "abolished" covenant and the *greater* glory of the New Covenant. Verse 11 makes this crystal clear: "For if that which is **done away** was glorious, much more that which remaineth is glorious." The KJV's logic is inescapable. The Ten Commandment covenant *was* glorious, but it *is* "done away." To cling to it is to prefer a "done away" glory to the "much more" glorious "ministration of the spirit" (v. 8) that has replaced it.

Scripture References: 2 Corinthians 3:7; 2 Corinthians 3:11; 2 Corinthians 3:13; Hebrews 8:13; Galatians 3:25; Romans 6:14.

Anticipated Rebuttals: The "F02" (System Preservation) **rebuttal** is that the word "abolished" or "done away" does not mean "abolished," but rather "fading" or "its glory was fading, not the law itself." This is an act of desperation, twisting the plain meaning of words. The text is clear. Verse 11 says "that which is done away," a past-tense, completed action. Verse 13 says the veil was "to the end that the children of Israel could not stedfastly look to the end of that which is **abolished.**" It is not "fading"; it is "abolished." This is a weak attempt to "soften" the KJV's devastatingly clear language to protect the "tradition" of the Ten Commandments.

Churches Teaching Fallacies: This "F02" (System Preservation) fallacy is a "must-have" for all systems that retain the Ten Commandments as a "rule of life," including Lutheranism (**Luther's Catechisms, 1529**), Calvinism (**Calvin's Institutes, 1536**), and especially Seventh-day Adventism. These groups *must* find a way to "neuter" 2 Corinthians 3, because it is the single clearest KJV passage that *names* the "Ten Commandments" (the thing "engraven in stones") and *condemns* them as an "abolished" "ministration of death."

Verses of Apparent Support: Matthew 5:17-18; Psalm 111:7-8.

Verses of Correction: 2 Corinthians 3:7-13; Hebrews 8:13; Colossians 2:14-17; Romans 7:4-6.

Logical Fallacy Analysis: The error is the **Fallacy of Ambiguity** (or **Equivocation**) on the word "law." The opponent will quote Matthew 5:17 ("I am not come to destroy, but to fulfil") and claim this "law" is the "Ten Commandments." But the KJV's "harmonized position" shows that Christ *did* "fulfil" (complete, bring to an end) the "ministration of death" and *did* "establish" the "law of Christ" (1 Corinthians 9:21). The opponent "equivocates" by "jumbling" all "law" together, ignoring the KJV's clear division between the two covenants, a classic "F03" (Category Error).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Theological Sunk Cost" (F02)**. The institutional churches (Catholic, Lutheran, Reformed) have "invested" 1,500+ years of catechisms, confessions, music, and liturgy into the "Ten Commandments." Their entire *system* is built on it. If 2 Corinthians 3 is true (which it is), their entire *system* is built on an "abolished"

covenant. Rather than admit this, they "double down" on the "sunk cost," inventing "F02" (System Preservation) arguments (like "it just means 'fading'") to protect their *tradition* from the *KJV*.

Question 36. If the Old Covenant, including the Ten Commandments, was "done away" and "abolished" (2 Corinthians 3), why are they retained as a central pillar of instruction in Lutheran catechisms?

Answer 36. Topical Bible Study Correction (KJV): They are retained for one reason: **tradition**. Their retention is a critical, foundational error, a "F02" (System Preservation) "F08" (Revival of Heresy) relic of Roman Catholic tradition that Martin Luther failed to shed during the Reformation. By failing to "rightly divide" the covenants, this "commandment of men" (Matthew 15:9) keeps believers yoked to the very "ministration of death" (2 Corinthians 3:7) that Christ came to abolish. Why is it retained? Because it is a *necessary component* of a ritualistic, institutional system. A system of "works" (like liturgy, Q50-66) *requires* a system of *law* to measure those works. The Ten Commandments are retained to serve as the *basis* for the catechism, the *structure* for confession, and the *measure* of righteousness, replacing the true New Covenant standard, the "law of Christ" (Galatians 6:2). This "F03" (Category Error) confusion of the two covenants blurs the line between law and grace and keeps the believer's conscience permanently "under a schoolmaster" (Galatians 3:25) from which Christ has already set them free.

Scripture References: 2 Corinthians 3:7-11; Hebrews 8:13; Galatians 3:24-25; Romans 6:14; Matthew 15:9; Galatians 6:2.

Anticipated Rebuttals: The "F02" (System Preservation) **rebuttal** is that Luther (and Calvin) retained the "Ten Commandments" not as a means of *justification* (which they rightly said is by faith alone), but as a "third use" of the law: a "guide" or "rule of life" for the believer. This is a subtle but deadly "F04" (Theological Reification) error. The KJV *never* speaks of a "third use" of the law. This is a *philosophical category* invented by **Philip Melancthon** (circa **1521**) and **Martin Luther** to *justify* keeping the "ministration of death." The KJV is clear: we are "not under the law" (Romans 6:14). Period. Our "guide" is not the "abolished" stone tablets, but the *Holy Spirit* writing the "law of Christ" on our hearts (Romans 8:2-4; 2 Corinthians 3:3).

Churches Teaching Fallacies: This "F02" (System Preservation) "F04" (Theological Reification) doctrine of the "third use of the law" is a *defining* tenet of Lutheranism (**Luther's Small Catechism, 1529**) and Calvinism (**Calvin's Institutes, 1536**). It is the lynchpin that holds their flawed system together. It is an "F08" (Revival of Heresy) of the "Judaizer" heresy in Galatia, which taught, "You are *saved* by faith, but you are *perfected* by the law."

Verses of Apparent Support: Romans 7:12; Romans 7:22; 1 Timothy 1:8.

Verses of Correction: Romans 6:14; Galatians 3:25; Galatians 5:1; Galatians 5:18; Romans 7:6; Romans 8:2; 1 Corinthians 9:21.

Logical Fallacy Analysis: The error is a **False Analogy**. The "third use" argument tries to compare the "abolished" "ministration of death" to a "guidebook." This is a false analogy. The KJV gives us the *correct* analogy: it is a "schoolmaster" (Galatians 3:24), a "jailer" (Galatians 3:23, "shut up

unto the faith"), and a "ministration of death" (2 Corinthians 3:7). You do not keep your "jailer" as your "personal assistant" after you have been set free. You do not keep your "ministration of death" as your "guide to life."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "System Preservation" (F02)**. The "third use of the law" is a *man-made patch* to fix a *man-made problem*. The problem: Luther's system (like Rome's) is "institutional" and requires a "code" and "structure" (like a catechism). The "Ten Commandments" are the perfect "structure." But the KJV says this "structure" is "abolished." The "solution": *invent a new philosophy* (the "third use") that allows you to "keep" the "abolished" structure, *despite* the plain text of the KJV. Tradition, once again, trumps *Sola Scriptura*.

Question 37. What does Hebrews 8:13 say about the "first" covenant now that a "new" covenant has been established?

Answer 37. Topical Bible Study Correction (KJV): The verdict in Hebrews 8:13 is final and absolute. It serves as a divine tombstone for the Old Covenant. The KJV states: "In that he saith, A new covenant, he hath made the first **old**. Now that which **decayeth and waxeth old** is ready to **vanish away**." The Holy Ghost, speaking through the author of Hebrews, does not treat the Old Covenant (whose centerpiece was the "engraven in stones" Ten Commandments) as a "still-valid-but-updated" system. He treats it as a dilapidated, obsolete, and *decaying* structure that is on the verge of disappearing completely. It is "old." It is "decaying." It is "ready to vanish away." This was written *before* the 70 AD destruction of the temple, which was the final, physical "vanishing" of that system. For any religious system today, like Lutheranism, to "dig up" this "old" and "decaying" covenant and present its central code—the Ten Commandments—as a binding rule for New Covenant believers is to be in "F08" (Revival of Heresy) and to ignore this divine declaration of its obsolescence.

Scripture References: Hebrews 8:13; Hebrews 8:7-8; 2 Corinthians 3:11-13; Romans 6:14; Galatians 3:25.

Anticipated Rebuttals: The "F02" (System Preservation) **rebuttal**, again, is the "F03" (Category Error) "moral/ceremonial" law distinction. They will argue, "Hebrews 8:13 is *only* talking about the 'ceremonial' law of sacrifices, *not* the 'moral' law of the Ten Commandments." This is another *Argument from Silence*. The text *never* makes this distinction. The text says the *entire* "first covenant" is "old." What *was* the "first covenant"? The KJV is clear: God "declared unto you his covenant, which he commanded you to perform, even **ten commandments**; and he wrote them upon two tables of stone" (Deuteronomy 4:13). The Ten Commandments *are* the "first covenant," and that covenant *is* "ready to vanish away."

Churches Teaching Fallacies: This "F02" (System Preservation) "F03" (Category Error) fallacy is the *only* defense that Roman Catholicism, Lutheranism, and Calvinism have against Hebrews 8:13. They *must* invent this distinction to "save" their tradition. The "F08" (Revival of Heresy) roots of this are from **Thomas Aquinas** (circa **1270 AD**) and the **Scholastic philosophers** who "sliced" the law into three parts, despite the KJV *never* doing so.

Verses of Apparent Support: Matthew 5:17; Romans 3:31.

Verses of Correction: Hebrews 8:13; Deuteronomy 4:13; 2 Corinthians 3:7-11; Galatians 4:21-31.

Logical Fallacy Analysis: The error is a **Strawman** argument. The opponent refutes a position the KJV does not hold. They argue, "If the Ten Commandments are 'abolished,' then you are promoting 'lawlessness' and 'antinomianism!'" This is a strawman. The KJV's position is *not* "lawlessness." It is that the *jurisdiction* has changed. We are no longer "under the law" (of Moses), but we are "under the law to Christ" (1 Corinthians 9:21). We have been "delivered from" the "oldness of the letter" (Romans 7:6) so that we can serve in "newness of spirit." The strawman "lawlessness" argument is a "Red Herring" to scare people away from the KJV's clear teaching on grace.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Legalism" (F04)**. This is the belief that *morality* cannot exist without a *written-down, external code*. It is an "F04" (Theological Reification) of the "law." The fatalist's "god" is a "god of contracts," not a "God of the Spirit." The KJV refutes this, teaching that the New Covenant is superior *precisely because* it is *not* a "letter" code, but a "Spirit" code, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:3).

Question 38. According to Galatians 3:24, what was the purpose of the law?

Answer 38. Topical Bible Study Correction (KJV): The purpose of the law (which includes the Ten Commandments) was not to make men righteous or to be a "guide for life." Its singular, specific, and temporary purpose was to be our **"schoolmaster to bring us unto Christ."** A "schoolmaster" (or *paidagōgos*) in the ancient world was not an "inspiring teacher." He was a strict, severe, and often harsh disciplinarian, a "guardian" or "jailer" whose job was to hold a child in custody, restrain his every move, and "shut him up" (v. 23) until he was delivered to the *real* teacher. This is *exactly* what the Ten Commandments do. The law is not our "guide for life;" it is our **guardian for condemnation**. It restrains us, reveals our sin ("by the law is the knowledge of sin," Romans 3:20), and "concluded all under sin" (Galatians 3:22). It holds us in a "prison" of guilt, with no way out, until we are brought, beaten and condemned, to the foot of the cross. Its job is to make us *stop* trying to justify ourselves and cry out for the *only* one who can: Jesus Christ, who "is the end of the law for righteousness to every one that believeth" (Romans 10:4).

Scripture References: Galatians 3:24; Galatians 3:23; Galatians 3:22; Romans 3:20; Romans 10:4; Romans 7:7.

Anticipated Rebuttals: The "F02" (System Preservation) "F03" (Category Error) **rebuttal** is the "third use" argument again. "Yes, the law is a schoolmaster for the unbeliever, but for the *believer*, it becomes a 'rule of life'." This is a direct contradiction of the very next verse (Galatians 3:25). The KJV *explicitly* states that the "schoolmaster" (the law) is *fired* "after that faith is come." To "re-hire" the "schoolmaster" as a "guide" is to deny the plain text of Scripture and to "F08" (Revive the Heresy) of the Galatian "Judaizers," who also wanted to put "faith" back "under" the "law."

Churches Teaching Fallacies: This "F02" (System Preservation) "F08" (Revival of Heresy) is the *explicit* doctrine of Lutheranism (**Luther's Catechisms, 1529**) and Calvinism (**Calvin's Institutes, 1536**). They *must* teach this "third use" to justify their "F02" (System Preservation) retention of the Ten Commandments in their catechisms, *despite* the KJV's clear statement in Galatians 3:25.

Verses of Apparent Support: Romans 7:12; 1 Timothy 1:8.

Verses of Correction: Galatians 3:24; Galatians 3:25; Romans 10:4; Romans 6:14; Romans 7:6.

Logical Fallacy Analysis: The error is the **Fallacy of "Moving the Goalposts" (F02)**. The KJV text sets the "goalpost" for the law: "to bring us unto Christ." This is its *purpose*. The opponent *agrees* with this, but *after* this purpose is fulfilled ("after that faith is come"), they "move the goalposts" and *invent* a new purpose for the law (the "third use" as a "guide"). This "new" purpose is not found in the text; it is an "F02" (System Preservation) "F04" (Theological Reification) invention to keep the "abolished" law "on the field."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Legalism" (F04)**, which is the *fear* of "grace." Legalism, at its core, does not trust the Holy Spirit. It believes that "if" you "un-yoke" a believer from an "external code" (the Ten Commandments), they will *immediately* run wild into sin (a "Strawman" argument). Therefore, this philosophy *must* keep the "abolished" "ministration of death" "in place" as a "guide." The KJV's position is one of radical trust *in the Spirit*. It teaches we are "delivered from the law" (Romans 7:6) *so that* we can be "led of the Spirit" (Galatians 5:18), who is a *far superior* guide than the "oldness of the letter."

Question 39. According to Galatians 3:25, "after that faith is come, are we no longer under a schoolmaster"?

Answer 39. Topical Bible Study Correction (KJV): Yes, the KJV is crystal clear, absolute, and definitive: **"But after that faith is come, we are no longer under a schoolmaster."** This is the "graduation verse." The "schoolmaster's" job is *finished*. The "guardian" (Galatians 3:23) has been dismissed. The "ministration of death" (2 Corinthians 3:7) has been "abolished" (2 Corinthians 3:13). Why? Because the *entire purpose* of the "schoolmaster" (the law) was to "bring us unto Christ" (v. 24). Once we *are* at Christ, the "schoolmaster" is "no longer" needed. To be a believer in Christ—to *have* faith—and to then *willingly* go back "under" the rules, condemnation, and "yoke" (Galatians 5:1) of the Ten Commandment "schoolmaster" is a profound theological regression. It is like a college graduate demanding to go back to kindergarten. "Faith is come." We are now "the children of God by faith in Christ Jesus" (v. 26). We are not "under" the "schoolmaster" (the law); we are "under the law to Christ" (1 Corinthians 9:21).

Scripture References: Galatians 3:25; Galatians 3:24; Galatians 3:23; Galatians 3:26; Romans 6:14; Romans 7:4-6; 1 Corinthians 9:21; Galatians 5:1.

Anticipated Rebuttals: This verse is so "lethal" to the "F02" (System Preservation) of the legalists that they *must* try to "neuter" it. Their "F02" "F03" (Category Error) argument is: "Ah, but this

only means we are no longer under the 'condemnation' of the schoolmaster, but we are still under his 'guidance'." This is a desperate, man-made "F03" (Category Error) distinction that *does not exist in the text*. The text does not say, "we are no longer under the *condemning part* of the schoolmaster." It says we are "no longer under the schoolmaster." *Period*. The *entire entity* is dismissed. The KJV's "guide" for the believer is not the "abolished" schoolmaster; it is the *Holy Spirit* (Galatians 5:18).

Churches Teaching Fallacies: This "F02" (System Preservation) "F03" (Category Error) is the *only* defense that Lutheranism (**Luther's Catechisms, 1529**) and Calvinism (**Calvin's Institutes, 1536**) have against Galatians 3:25. They *must* "re-define" the word "under" to mean "under for condemnation" so they can "keep" the "abolished" law "under" a *new* category ("under for guidance"), a "F04" (Theological Reification) "F03" (Category Error) "third use" philosophy that the KJV never mentions.

Verses of Apparent Support: Matthew 5:17; Romans 7:12.

Verses of Correction: Galatians 3:25; Galatians 5:18; Romans 6:14; Romans 7:6; Romans 8:2; 2 Corinthians 3:11.

Logical Fallacy Analysis: The error is a **Fallacy of Division (F02)**. The opponent takes a *single entity* ("the schoolmaster," i.e., "the law") and *falsely divides* it into "two parts" or "two functions" (a "condemning function" and a "guiding function"). They then "F02" (System Preservation) "cherry-pick," claiming Galatians 3:25 *only* "abolishes" the "condemning function" while "keeping" the "guiding function." The KJV *never* divides the schoolmaster. It *fires* him. This "F02" (System Preservation) "F03" (Category Error) "F04" (Theological Reification) "Judaizer" logic is precisely what the book of Galatians was written to refute.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Inertia" (Appeal to Tradition)**. The Ten Commandments were the "center" of religious instruction for 1,500 years. The Reformation, despite its "F01" (False Dilemma) break on *justification*, failed to "finish the job." It was simply "easier" to "F02" (System Preservation) "keep" the *old structure* (the catechism built on the Ten Commandments) than to do the *hard work* of building a *new* catechism, a *new* structure, and a *new* "rule of life" based *only* on the "law of Christ." It is an error of **intellectual and spiritual "inertia."**

Question 40. What does Romans 6:14 declare about the believer's relationship to the law?

Answer 40. Topical Bible Study Correction (KJV): Romans 6:14 makes one of the most powerful, liberating, and definitive declarations in all of Scripture: "For sin shall not have dominion over you: for ye are **not under the law, but under grace**." This is a definitive statement of our new legal standing, our new "jurisdiction." "Under the law" and "under grace" are two completely separate, mutually exclusive spiritual systems. The "law" (the "ministration of death," 2 Corinthians 3:7) is the old covenant of "do this and live," which *gives* sin its "dominion" and "strength" (1 Corinthians 15:56) and leads only to sin and death. "Grace" is the new covenant of

"it is done," which "delivers" us from the law (Romans 7:6), *breaks* sin's dominion, and leads to righteousness and life. The believer has been legally *transferred* from one jurisdiction to the other. To suggest, as Lutheranism does, that a Christian is *still* "under the law" (the Ten Commandments) as their "rule of life" (the "third use" "F04" (Theological Reification) "F03" (Category Error) "F02" (System Preservation) fallacy) is to flatly contradict this verse and to drag the believer *back* "under" the very "dominion of sin," which the law *excites* but cannot conquer.

Scripture References: Romans 6:14; Romans 6:15; Romans 7:4-6; Galatians 5:18; Galatians 3:25; 1 Corinthians 15:56.

Anticipated Rebuttals: The "F02" (System Preservation) "F03" (Category Error) legalist *immediately* counters with the next verse, Romans 6:15: "What then? shall we sin, because we are not under the law, but under grace? God forbid." They "Strawman" this as "proof" that "not under the law" *cannot* mean "not under the Ten Commandments," or else it would lead to "lawlessness." Paul's "God forbid" *proves* this is the *wrong conclusion*. The KJV's position is *not* "lawlessness" (a "Strawman" "F01" (False Dilemma) fallacy). Paul *anticipated* this "Strawman" argument and "cut it off." We are "not under the law," *but* we are "under the law to Christ" (1 Corinthians 9:21). We are *not* "free" to sin; we are *free* from sin's "dominion," *because* we are "free" from the *law* that *gave* sin its "dominion."

Churches Teaching Fallacies: This "F02" (System Preservation) "F03" (Category Error) "F01" (False Dilemma) "Strawman" argument (using Romans 6:15 to "neuter" Romans 6:14) is the *primary* defense of *all* legalistic systems (Lutheran, Calvinist, Adventist, etc.). They *must* "F02" (System Preservation) "F03" (Category Error) "F01" (False Dilemma) "Strawman" the "grace" position as "antinomianism" (lawlessness) to "justify" their own "F08" (Revival of Heresy) "F02" (System Preservation) "F03" (Category Error) "F01" (False Dilemma) "Judaizer" position of retaining the "abolished" law. This "F01" (False Dilemma) "Strawman" "F02" (System Coded) "F03" (Category Error) "F08" (Revival of Heresy) "F04" (Theological Reification) error is rooted in the traditions of **Augustine** (circa 412 AD) and **Luther** (1529).

Verses of Apparent Support: Romans 6:15; Romans 3:31; Matthew 5:17.

Verses of Correction: Romans 6:14; Romans 7:6; Galatians 5:18; 1 Corinthians 9:21; Romans 8:2.

Logical Fallacy Analysis: The error is a **Strawman** argument. The opponent misrepresents the KJV's "grace" position as "lawlessness." This is a "F01" (False Dilemma) fallacy. The argument is: "EITHER you are 'under the Ten Commandments' (Legalism) OR you are 'lawless' (Antinomianism)." This is a "Strawman" "F01" (False Dilemma). It *deliberately omits* the KJV's *actual* position, which is the *third option*: we are "not under the law" (of Moses) but "under the law to Christ" (1 Corinthians 9:21), "led of the Spirit" (Galatians 5:18).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Fallacy of "Mistrust" (F04)**. This is the legalist's "F04" (Theological Reification) "F01" (False Dilemma) "F02" (System Preservation) "F03" (Category Error) "F08" (Revival of Heresy) "fear" that the *Holy Spirit* is not "sufficient" to

"guide" a believer. This "F04" "F01" "F02" "F03" "F08" "Strawman" philosophy "mistrusts" grace. It believes that *only* an *external, written* code (the "ministration of death") can "keep" a believer "in line." The KJV's position is the *opposite*: it is a position of *radical trust* in the *sufficiency* of the "ministration of the spirit" (2 Corinthians 3:8). The legalist "F02" (System Preservation) "F03" (Category Error) "F01" (False Dilemma) "F04" (Theological Reification) "F08" (Revival of Heresy) "Strawman" *fears* Romans 6:14; the KJV believer *rests* in it.

Question 41. If Christians are "not under the law," what law are we under?

Answer 41. Topical Bible Study Correction (KJV): The declaration that believers are "not under the law" (Romans 6:14) is not a declaration of lawlessness. It is a legal transfer of jurisdiction. We have been moved from under the "ministration of death, written and engraven in stones" (2 Corinthians 3:7) and placed completely under a new, superior jurisdiction: the "law of Christ" (1 Corinthians 9:21). This is not a contradiction; it is a divine replacement. The law of Moses was a rigid, external code that could only condemn. The "law of Christ" is the "law of the Spirit of life" (Romans 8:2), an internal, living dynamic established by the New Covenant. This "law of Christ" is the "perfect law of liberty" (James 1:25) and the "royal law" (James 2:8). It is not a list of "thou shalt nots" designed to restrain sinners; it is a positive, active fulfillment of all righteousness through the command to "Bear ye one another's burdens" (Galatians 6:2) and to "love one another; as I have loved you" (John 13:34). This new law is not found on stone tablets from Sinai; it is found in the commandments of Christ given in the Gospels and the commandments of the Lord delivered by His apostles in the epistles (1 Corinthians 14:37). We are not without law to God; we are simply, and finally, "under the law to Christ."

Scripture References: Romans 6:14; 2 Corinthians 3:7; 1 Corinthians 9:21; Romans 8:2; James 1:25; James 2:8; Galatians 6:2; John 13:34; 1 Corinthians 14:37; Matthew 28:20

Anticipated Rebuttals: Opponents will argue that the "law" we are "not under" is only the *ceremonial* law, but the *moral* law (the Ten Commandments) remains the eternal standard. This is a man-made distinction that the Bible never makes. When Paul speaks of the "law," he explicitly defines it as that which was "engraven in stones" (2 Corinthians 3:7), which is the Ten Commandments, and calls *that* specific ministration "done away." Others will claim that "the law of Christ" is just a new name for the Ten Commandments. This is also false. The law of Christ is fulfilled by "bearing one another's burdens" (Galatians 6:2), not by Sabbath-keeping. The "law of Christ" contains the *moral principles* of the Old Covenant (do not steal, do not murder) but it is a fundamentally different, superior, and *new* law, not a re-branding of the old.

Churches Teaching Fallacies: Lutheranism, particularly in its catechisms, along with most Reformed (Calvinist) denominations and Seventh-day Adventism, teach this fallacy. This error was solidified by Martin Luther (circa 1529 in his catechisms) and John Calvin (circa 1536 in his *Institutes*), who both failed to make a clean break from the Roman Catholic tradition of blending the two covenants. They retained the Ten Commandments as a "third use" of the law, a guide for the Christian life, thereby keeping believers yoked to the very "schoolmaster" from which Christ came to set them free.

Verses of Apparent Support: Matthew 5:17; Romans 3:31; Romans 7:12; 1 John 3:4

Verses of Correction: Romans 6:14; Romans 7:4; Romans 7:6; 2 Corinthians 3:7; 2 Corinthians 3:11; Galatians 3:25; Galatians 5:18; Hebrews 8:13

Logical Fallacy Analysis: The error rests on a **False Distinction**. The opponent invents categories that do not exist in the KJV, namely the "moral," "ceremonial," and "civil" divisions of the law. They argue that only the ceremonial and civil parts were abolished, while the moral (Ten Commandments) remains. The Bible never does this. Paul defines the *entire* Old Covenant system, specifically the part "engraven in stones," as "done away." This is like a mailman delivering a letter marked "Return to Sender" but first opening it to insist you still have to follow the rules in the postscript. The *entire covenant* is obsolete.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. It assumes **Continuity over Replacement**. This is the philosophical error of *traditionalism*, which believes that because the Ten Commandments are ancient and foundational to the "church," they must be eternal. This philosophy cannot accept the radical nature of the New Covenant, which is not a *renovation* of the old, but a complete *replacement*. The New Covenant is not a patch on an old garment; it is a new robe. The opponent's philosophy of continuity forces them to blend the two, creating a "ministration of death" wrapped in the language of grace.

Question 42. According to 1 Corinthians 9:21, what law was Paul "under"?

Answer 42. Topical Bible Study Correction (KJV): Paul, the great apostle of grace, provides the definitive, harmonized answer in this single verse. While witnessing to the Jews, he became "as a Jew," and to those "under the law," he lived as "under the law" (meaning he respected their customs to win them). But to those "without law," he lived "as without law." He immediately clarifies that this does not mean he is an anarchist. He explicitly defines his jurisdiction: "being not without law to God, but **under the law to Christ**." This is the precise legal standing of every New Covenant believer. We are not "without law," but our law is not the one "engraven in stones." Our law is "to Christ." This "law of Christ" is the sum of all His teachings as recorded in the Gospels (Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you") and as delivered by His apostles in the epistles, which Paul himself defines as "the commandments of the Lord" (1 Corinthians 14:37). This is a "perfect law of liberty" (James 1:25), a "royal law" (James 2:8), and a law fulfilled by love (Galatians 6:2), not by the "oldness of the letter" (Romans 7:6). Paul had been fully emancipated from the "ministration of death" and was joyfully submitted to the "ministration of the spirit."

Scripture References: 1 Corinthians 9:21; Matthew 28:20; 1 Corinthians 14:37; James 1:25; James 2:8; Galatians 6:2; Romans 7:6; Romans 6:14; 2 Corinthians 3:6-8

Anticipated Rebuttals: The primary **rebuttal** is that the "law of Christ" is simply the Ten Commandments re-stated. This is demonstrably false. The "law of Christ" is fulfilled by "bearing one another's burdens" (Galatians 6:2), an active command of love, not a list of negative prohibitions. Furthermore, the New Covenant "commandments of the Lord" (1 Corinthians 14:37) re-affirm nine of the ten commandments but conspicuously *omit* the Sabbath. This is not an accident. This omission proves that the "law of Christ" and the "Ten Commandments" are not the

same code. The "law of Christ" is a superior law that writes the *moral principles* of God (love, do not steal, do not murder) "in their hearts" (Hebrews 10:16), but it does not re-establish the "abolished" Sinai code, especially its unique sign, the Sabbath.

Churches Teaching Fallacies: This confusion is central to Lutheranism, Calvinism, and Seventh-day Adventism. By refusing to abandon the Ten Commandments as a code, they are forced to argue that the "law of Christ" is just a synonym for it. This error stems from Martin Luther's (1529) and John Calvin's (1536) insistence on the "third use of the law" (as a guide for believers), a philosophical framework they inherited from their Roman Catholic training and imposed upon the text. They read the Bible *through* their system, rather than building their system *from* the Bible, and thus confused the two covenants.

Verses of Apparent Support: Matthew 5:18; Romans 13:9; Ephesians 6:2; James 2:10-11

Verses of Correction: 1 Corinthians 9:21; Romans 6:14; Galatians 3:25; Galatians 6:2; Romans 7:6; 2 Corinthians 3:11; Hebrews 8:13

Logical Fallacy Analysis: The error is a **Fallacy of Equivocation**. The opponent uses the word "law" as if it has one, unchanging meaning. They see "law" in Romans 3 and "law" in Galatians 6 and assume they mean the same thing. The KJV, however, uses "law" to refer to different jurisdictions. There is the "law of Moses" (the Old Covenant), the "law of sin and death" (its effect), and the "law of Christ" (the New Covenant). By equivocating, they blend them all together. This is like arguing that because a "court" can mean a place for basketball and a place for legal trials, a basketball foul must be a federal crime.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Legalism**, which assumes that righteousness and morality can *only* exist in the presence of an external, written code. This philosophy cannot comprehend a righteousness that flows from an *internal* source (the Holy Spirit). It believes that without the stone tablets to "guide" us, we would descend into chaos. The KJV teaches the opposite: the written code *caused* sin to be "exceeding sinful" (Romans 7:13). True righteousness is not found in "oldness of the letter," but in "newness of spirit" (Romans 7:6).

Question 43. How does Galatians 6:2 instruct us to "fulfil the law of Christ"?

Answer 43. Topical Bible Study Correction (KJV): This verse provides the beautiful, practical definition of what it means to live "under the law to Christ" (1 Corinthians 9:21). It is not fulfilled by ritual, ceremony, or adherence to an external code. It is fulfilled by a single, active command: **"Bear ye one another's burdens,** and so fulfil the law of Christ." This is the "law of Christ" in action. It is the "royal law" of love (James 2:8) made tangible. The Ten Commandments are a self-focused, negative code of "thou shalt not." The law of Christ is an others-focused, positive command of "thou shalt." It is the law of self-sacrificial empathy, service, and compassion. This is the "new commandment" Christ gave: "That ye love one another; as I have loved you" (John 13:34). The old law was about what you *avoided*; the new law is about what you *do*. It is a law that cannot be fulfilled by mere rule-keeping, but only by the power of the Holy Spirit working

through a heart that has been "justified by faith without the deeds of the law" (Romans 3:28). This is the higher, superior standard of the New Covenant.

Scripture References: Galatians 6:2; 1 Corinthians 9:21; James 2:8; John 13:34; Romans 3:28; Romans 13:8; Romans 13:10; Galatians 5:14; Matthew 22:37-40

Anticipated Rebuttals: Opponents, particularly from legalistic traditions, will argue that "bearing burdens" is *in addition to* the Ten Commandments. They will say we must do both. But Paul presents it as the *fulfillment* of the law, not an addition to it. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Galatians 5:14). Love is not *one more rule*; it is the *source* from which all true righteousness flows. A man who truly loves his neighbor in the "as I have loved you" sense does not *need* an external code to tell him "thou shalt not steal" or "thou shalt not murder." His love *already* prevents him from doing those things. The law of Christ *replaces* the ministration of death by providing the *motivation* (love) rather than just the *prohibition* (law).

Churches Teaching Fallacies: This is the same error taught by Lutheranism, Calvinism, and Seventh-day Adventism. By retaining the Ten Commandments as the primary "rule of life," they diminish the "law of Christ" to a mere suggestion. This philosophy, rooted in the teachings of Luther and Calvin (circa 1529-1536), creates a two-headed system. It forces the believer to look back to the condemning "schoolmaster" (Galatians 3:24-25) instead of forward to the "perfect law of liberty" (James 1:25). This tradition of men maketh the "law of Christ" of none effect.

Verses of Apparent Support: Exodus 20:1-17; Matthew 5:19; Romans 7:22; James 2:12

Verses of Correction: Galatians 6:2; Galatians 5:14; Romans 13:8; Romans 13:10; John 13:34; 1 Corinthians 9:21; Romans 7:6; Galatians 3:25

Logical Fallacy Analysis: The error is a **Category Error**. The opponent fails to distinguish between two different categories of "law." The Ten Commandments are a *Prohibitive Code*—a set of external rules. The "law of Christ" is a *Generative Principle*—an internal motivation of love. They are not in the same category. It is like confusing a town's "Posted Speed Limit" sign (a prohibitive code) with a "Driver's Education Manual" (a generative principle for safe driving). While both relate to driving, one is a stark command, and the other is a holistic system. The opponent is trying to staple the speed limit sign into the manual, not realizing the manual has already made it obsolete.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Reductionism**. The opponent's legalistic worldview *reduces* the grand, dynamic, "royal law" of love (James 2:8) to a simple, check-list-based *code* (the Ten Commandments). They are philosophically uncomfortable with the ambiguity and profound responsibility of a principle like "love one another." They prefer the false security of a finite, written list of rules. This reductionism "maketh the word of God of none effect" by trading the "ministration of the spirit" (2 Corinthians 3:8) for the "oldness of the letter" (Romans 7:6).

Question 44. According to 1 Corinthians 14:37, what did Paul define as "the commandments of the Lord" for the New Covenant church?

Answer 44. Topical Bible Study Correction (KJV): In this powerful and definitive verse, Paul establishes the source of authority for the New Covenant church. While correcting the chaotic "will worship" of the Corinthian church, he makes an unequivocal claim: "If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you** are the commandments of the Lord." This is the "law of Christ" (1 Corinthians 9:21) being delivered in real-time by His chosen ambassador. Paul is not quoting Moses. He is not referring to the "ministration of death" from Sinai. He is stating that his own apostolic writings—the very epistles we read in the New Testament—are the "commandments of the Lord" for this age. This is the true "rule of life" for the believer. We are to test our spirituality not by our adherence to the obsolete code "engraven in stones," but by our humble submission to the apostolic doctrines and commands found in the New Testament. This is Sola Scriptura in practice.

Scripture References: 1 Corinthians 14:37; 1 Corinthians 9:21; Matthew 28:20; 2 Peter 3:15-16; John 13:20; 1 Thessalonians 4:2; 2 Thessalonians 3:14

Anticipated Rebuttals: The immediate **rebuttal** is that this is an arrogant, self-serving claim by Paul. But this is rebuked by Peter, who affirmed that Paul's writings are "Scripture" (2 Peter 3:15-16). It is also rebuked by Christ Himself, who said, "He that receiveth you receiveth me" (John 13:20). The apostles were Christ's authorized ambassadors, and their words, inspired by the Holy Ghost, carry the full weight of His authority. Another **rebuttal** is that Paul's commands are "lesser" than the Ten Commandments. This is false. Paul's commands are part of the "ministration of the spirit," which is "much more glorious" than the "ministration of death" which was "done away" (2 Corinthians 3:7-11). To elevate the "abolished" code *above* the living apostolic commands is a profound reversal of biblical truth.

Churches Teaching Fallacies: This is the blind spot of all traditions that cling to the Ten Commandments, including Lutheranism, Calvinism, and Seventh-day Adventism. By placing Luther's Small Catechism (1529), which is *structured around the Ten Commandments*, at the center of their instruction, they are "teaching for doctrines the commandments of men" (Matthew 15:9). They elevate a human tradition (retaining the old code) *above* the clear scriptural declaration that the "commandments of the Lord" are the *apostolic writings* (1 Corinthians 14:37). This is a direct failure to rightly divide the Word, replacing the authority of the apostles with the tradition of the reformers.

Verses of Apparent Support: Exodus 20:1-17; Deuteronomy 5:29; Malachi 4:4; Matthew 19:17-19

Verses of Correction: 1 Corinthians 14:37; 1 Corinthians 9:21; 2 Corinthians 3:7-11; Galatians 3:25; Romans 7:6; Hebrews 8:13; Matthew 28:20

Logical Fallacy Analysis: The error is an **Appeal to Tradition** (also known as *Appeal to Antiquity*). The opponent reasons that because the Ten Commandments are *older* than Paul's letters, they must be *more* authoritative. This is a fallacy. Age does not equal authority. A parent's

"house rules" for a five-year-old are not more authoritative for that child once they are a thirty-year-old with their own house. The "schoolmaster" (the law) was for the "child" (Israel), but "after that faith is come, we are no longer under a schoolmaster" (Galatians 3:25). The apostolic commands are the authoritative rules for the *mature* "children of God by faith" (Galatians 3:26).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Conflation**. The opponent *conflates* (merges) the concepts of "God's eternal moral nature" with "the Ten Commandments." They assume the two are identical. This is not true. The Ten Commandments are a *specific, temporary expression* of God's morality, designed for a specific covenant. The "law of Christ" (love) is the *eternal, full expression* of God's morality. The commandments from Sinai are a *reflection* of God's character; the "commandments of the Lord" from the apostles are the *commands* for the New Covenant church.

Question 45. Is all moral guidance for the believer found in the New Covenant commandments of Christ and His apostles?

Answer 45. Topical Bible Study Correction (KJV): Yes, absolutely. The New Covenant is not a moral vacuum. It contains a complete and *superior* moral law, fully sufficient for all matters of life and godliness. This "law of Christ" (1 Corinthians 9:21) is found in the "commandments of the Lord" (1 Corinthians 14:37)—that is, the teachings of Christ in the Gospels and the apostolic commands in the epistles. This New Covenant law is superior because it governs the *heart*, not just the *action*. For example, the old law said, "Thou shalt not kill" (Exodus 20:13); the "law of Christ" says, "whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22). The New Covenant re-affirms every moral principle of the old (do not steal, do not murder, do not commit adultery) but *elevates* them to this higher, spiritual standard. The *only* command not re-stated is the Sabbath, proving its unique place as the sign of the *old* covenant, which is "done away" (2 Corinthians 3:11). To look *back* to the "ministration of death" for moral guidance is to insult the complete sufficiency of the "ministration of the spirit."

Scripture References: 1 Corinthians 9:21; 1 Corinthians 14:37; Matthew 5:21-22; Matthew 28:20; Romans 13:8-10; Galatians 5:14; James 2:8; 2 Peter 1:3; Romans 7:6

Anticipated Rebuttals: The opponent will cry "Antinomianism!" (lawlessness). They will insist that if we are not "under the Ten Commandments," we are free to sin. This is a straw man argument that Paul himself refutes: "What then? shall we sin, because we are not under the law, but under grace? God forbid." (Romans 6:15). Being "under the law to Christ" is a *stricter* standard, not a looser one. It is easier to avoid the *act* of adultery than it is to avoid the *thought* of lust. It is easier to avoid the *act* of murder than the *sin* of anger. The New Covenant does not *abolish* morality; it *perfects* it by moving the standard from the external stone tablet to the internal "fleshy tables of the heart" (2 Corinthians 3:3).

Churches Teaching Fallacies: This is the central failure of Lutheranism's *Small Catechism* (1529). By building its entire system of moral instruction on the Ten Commandments, it fundamentally fails to "rightly divide" the covenants. This error, inherited from Roman Catholicism, was cemented by Luther and Calvin and continues to this day in nearly all Reformed

and Protestant denominations. They teach believers that their "rule of life" is an obsolete, "abolished" code, rather than the "glorious" (2 Corinthians 3:11) and "perfect law of liberty" (James 1:25) found in the New Testament.

Verses of Apparent Support: Matthew 5:17-19; Romans 7:12; Romans 7:22; 1 Timothy 1:8

Verses of Correction: Romans 6:14-15; 1 Corinthians 9:21; 1 Corinthians 14:37; Galatians 3:25; 2 Corinthians 3:7-11; Romans 7:6; Hebrews 8:13

Logical Fallacy Analysis: The error is a **False Dilemma**. The opponent presents two choices: either we are "under the Ten Commandments" or we are "lawless." This is a false choice. The KJV provides the third, true option: we are "under the law to Christ" (1 Corinthians 9:21). This is like a parent telling their college student, "You are no longer under my 10 PM high school curfew," and the student responding, "So I can just drop out and commit crimes?" No. The student is now under a *new* set of expectations: get a degree, pay your bills, be a responsible adult. It is a *higher* standard, not an *absent* one.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Externalism**. This is the belief that morality is, by definition, an *external constraint*—a set of rules imposed from the outside (like a fence). The opponent cannot conceive of a morality that is *internal* and *generative* (like a spring). The New Covenant "law of Christ" is not a fence; it is a spring. It is the "law of the Spirit of life" (Romans 8:2) and the "love of God... shed abroad in our hearts" (Romans 5:5). True Christian morality is not a "filthy rag" of rule-keeping; it is the "fruit of the Spirit" (Galatians 5:22).

Question 46. How does keeping believers yoked to the "ministration of death" (2 Cor 3) contradict the "ministration of the spirit"?

Answer 46. Topical Bible Study Correction (KJV): The contradiction is absolute because the two ministries have opposite functions and opposite outcomes. Paul, in 2 Corinthians 3, contrasts them directly. The "ministration of death," which was "engraven in stones" (the Ten Commandments), has one purpose: "the letter killeth." It is a ministry of *condemnation* (v. 9). Its job is to reveal sin and pronounce the death sentence. The "ministration of the spirit," by contrast, has the opposite purpose: "the spirit giveth life" (v. 6). It is a ministry of *righteousness* (v. 9). Its job is to reveal Christ and pronounce pardon. To yoke a believer—one who has been *made alive* by the "ministration of the spirit"—back to the "ministration of death" is a grotesque theological contradiction. It is to chain a living man to a corpse. It forces the believer to live under two masters: one who gives life and one who ministers death. This "double-minded" system (James 1:8) creates spiritual confusion and "maketh the word of God of none effect."

Scripture References: 2 Corinthians 3:6-9; Romans 7:6; Galatians 3:25; Romans 6:14; Galatians 5:1; Galatians 5:4; Romans 8:2

Anticipated Rebuttals: The opponent will argue that the law is not a "ministry of death" for the *believer*, but a "friendly guide." This is a human invention that flatly contradicts the text. Paul does not say the law *was* the ministry of death only for unbelievers; he says that is its *nature*. It is the

"letter [that] killeth." The law's fundamental character is condemnation. It is a "schoolmaster" (Galatians 3:24), and a "schoolmaster" is a stern disciplinarian, not a friendly guide. "After that faith is come, we are no longer under a schoolmaster" (Galatians 3:25). To invite the condemning schoolmaster back into the house after the child has graduated is to distrust the sufficiency of the Son.

Churches Teaching Fallacies: Lutheranism, through its catechisms (1529), is built on this very contradiction. It teaches justification by the "ministration of the spirit" (faith) but then immediately yokes the believer to the "ministration of death" (the Ten Commandments) as the primary rule of life. This "tradition of men" was passed from Luther to Calvin and is the standard practice for nearly all Protestant denominations. They have normalized a state of spiritual contradiction, teaching believers to sing of grace while living by the rules of the "ministry of condemnation."

Verses of Apparent Support: Romans 7:12; Romans 7:14; Psalm 119:1; Matthew 5:17

Verses of Correction: 2 Corinthians 3:6-9; 2 Corinthians 3:11; Romans 7:6; Galatians 3:25; Romans 6:14; Galatians 5:1; Hebrews 8:13

Logical Fallacy Analysis: The error is a **Contradictory Premise** (also known as a *Logical Paradox*). The opponent is attempting to build a system on two premises that mutually destroy each other: (1) The "ministration of the spirit" gives us life and righteousness, and (2) The "ministration of death" is our rule of life. This is a logical impossibility. This is like saying, "My jail sentence (law) has been fully pardoned (grace), but I must still live in my jail cell as my rule of life." The two statements cannot both be true. If you are pardoned, you are free *from* the jail. If you are in the cell, you are not pardoned.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Dualism**. This philosophy attempts to hold two opposing truths in tension. In this case, it is a *Covenantal Dualism*. The opponent tries to live in two covenants at once: the Old Covenant of Law and the New Covenant of Grace. The KJV teaches that this is impossible. The first covenant is "old," "decayeth," and "ready to vanish away" (Hebrews 8:13). The New Covenant *replaces* it. You cannot be a citizen of two opposing kingdoms. This dualism is a "commandment of men" that denies the "once for all" replacement of the old with the new.

Question 47. If justification is by faith without the "deeds of the law" (Romans 3:28), why would the "deeds of the law" (Ten Commandments) be re-established as the rule of life?

Answer 47. Topical Bible Study Correction (KJV): This question exposes the central, illogical "full circle" error of Reformed theology. There is no scriptural reason to re-establish the "deeds of the law" as the rule of life. In fact, to do so is to directly contradict the very purpose of justification. Paul's entire argument in Galatians is that this exact error is a "different gospel." The Galatians were saved by faith (justification), but were then being bewitched into thinking they could be "made perfect by the flesh" (Galatians 3:3) by returning to the "deeds of the law" (like circumcision). If the "deeds of the law" are utterly powerless to *justify* us (Romans 3:28), and are

in fact "filthy rags" (Isaiah 64:6), it is a theological absurdity to claim they can then *sanctify* us or serve as our *rule of life*. To do so is to place the believer back under the very "schoolmaster" from which faith was supposed to set us free (Galatians 3:25). The New Covenant "rule of life" is not the "deeds of the law" but the "fruit of the Spirit" (Galatians 5:22), which flows naturally from the "law of Christ" (Galatians 6:2).

Scripture References: Romans 3:28; Galatians 3:3; Galatians 3:25; Galatians 5:1; Isaiah 64:6; Romans 6:14; Romans 7:6; Galatians 5:18; 2 Corinthians 3:7-11

Anticipated Rebuttals: The opponent's classic defense is the "Three Uses of the Law." They will claim: 1) It condemns sinners, 2) It restrains society, and 3) It guides believers. This "third use" is the error. It is a purely *philosophical construct* invented by men (Luther and Calvin) to justify retaining the Ten Commandments. The KJV never speaks of a "third use." It says "after that faith is come, we are *no longer* under a schoolmaster" (Galatians 3:25). The "guide" for the believer is not the "letter [that] killeth" (2 Corinthians 3:6), but the Holy Spirit who "giveth life" and writes the "law of Christ" on our hearts. The "third use of the law" is a "tradition of men" that maketh the Word of God of none effect.

Churches Teaching Fallacies: This "third use" fallacy is the official doctrine of Lutheranism (Book of Concord, 1580) and all Calvinistic/Reformed denominations (Westminster Confession of Faith, 1646). It is the very lynchpin that holds their unbiblical system together. It allows them to preach "justification by faith" while simultaneously practicing a "sanctification by law." This contradiction is the defining feature of their theology, and it keeps their people in a state of perpetual confusion, yoked to the "ministration of death."

Verses of Apparent Support: Romans 7:12; Matthew 5:17; Psalm 119:97; 1 Timothy 1:8-9

Verses of Correction: Romans 3:28; Galatians 3:3; Galatians 3:25; Galatians 5:1; Galatians 5:4; Romans 6:14; Romans 7:6; 2 Corinthians 3:6

Logical Fallacy Analysis: The error is **Circular Reasoning**. The opponent's argument is: (1) We must be guided by the Ten Commandments because they are the eternal moral law. (2) We know they are the eternal moral law because they are our guide. This is a closed loop. The opponent *assumes* the "third use" (the conclusion) in order to *prove* the "third use" (the premise). This fallacy allows them to ignore all the verses that contradict their premise (Galatians 3:25, Romans 6:14, 2 Corinthians 3:11) because they have already *assumed* those verses cannot *possibly* mean what they say.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Legalism**, which we have seen before. This philosophy is fundamentally *distrustful of grace*. It cannot comprehend a life lived in "newness of spirit" (Romans 7:6). It fears that without the "oldness of the letter" (the law), believers will run wild. This is a denial of the power of the Holy Spirit. This philosophy *must* re-establish the law as a "guide" or "fence" because it does not truly believe the "fruit of the Spirit" (Galatians 5:22) is a sufficient replacement. It is a philosophy of fear, not of faith.

Question 48. Does the New Covenant (e.g., in Ephesians 4-6, Colossians 3) re-state the moral principles of the Ten Commandments (e.g., do not steal, do not murder) except for the Sabbath?

Answer 48. Topical Bible Study Correction (KJV): Yes, and this is one of the most powerful, positive proofs that the Ten Commandment *code* is abolished. The apostolic "commandments of the Lord" (1 Corinthians 14:37), which form the "law of Christ" (1 Corinthians 9:21), are found in the epistles. In these letters (like Ephesians, Colossians, Romans, and Galatians), the apostles explicitly re-state the eternal *moral principles* behind the Ten Commandments. Paul commands, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal..." and then summarizes it all under the New Covenant law: "Thou shalt love thy neighbour as thyself" (Romans 13:9). However, there is one glaring, intentional, and definitive *omission*. In *all* of the New Covenant "commandments of the Lord" for the church, the command to "Remember the sabbath day, to keep it holy" is **never repeated**. It is the only one of the ten that is left behind. This is the ultimate proof that the *moral principles* of God are eternal and re-established in the "law of Christ," but the specific *Sinai covenant code* (the Ten Commandments, including its unique sign, the Sabbath) is not.

Scripture References: Romans 13:8-10; Galatians 5:14; Ephesians 4:28 (do not steal); Colossians 3:9 (do not lie); 1 Corinthians 6:9-10 (do not commit adultery); Matthew 19:18; Mark 10:19; Colossians 2:16; 2 Corinthians 3:7-11

Anticipated Rebuttals: The most common **rebuttal** is that the Sabbath is "assumed" and did not need to be repeated. This is a blatant **argument from silence**. If the apostles felt the need to repeat "do not steal" and "do not murder"—commands that *no one* disputed—why would they *omit* the single most disputed command, the one that separated Jew from Gentile? The second **rebuttal** is that the Sabbath is an "eternal creation ordinance" from Genesis 2. This is also false. The KJV states God "rested" in Genesis 2, but the *command* to keep the Sabbath was first given to *Israel* at Sinai. Ezekiel 20:12 says, "Moreover also I gave them my sabbaths, to be a sign between me and them," proving it was a specific covenant sign, not a universal one.

Churches Teaching Fallacies: This omission is the great, unanswerable problem for Seventh-day Adventism (founded by Ellen G. White, 1863), which builds its entire theology on the Sabbath. It is also a critical error for Lutheranism and Calvinism, which *claim* to follow the Ten Commandments as their guide, but then *ignore* the fourth one. They practice this omission, yet their own catechisms (based on Luther, 1529) demand obedience to the *whole code*. This makes them hypocrites by their *own* standard, as James 2:10 says, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Verses of Apparent Support: Genesis 2:2-3; Exodus 20:8-11; Isaiah 58:13; Matthew 24:20

Verses of Correction: Colossians 2:16-17; Romans 14:5; Galatians 4:10; Romans 13:8-10 (omits Sabbath); 1 Corinthians 9:21; 2 Corinthians 3:11

Logical Fallacy Analysis: The error from the Sabbath-keeper is a **Fallacy of the Single Cause**. They attribute all of God's morality and worship to a single point: the Sabbath. They have made

this one command the central test of obedience. The KJV, by contrast, shows that the central test of obedience is *love*, which "is the fulfilling of the law" (Romans 13:10). The error from the Lutheran/Calvinist is **Special Pleading**. They argue that the Ten Commandment code is binding, but then create a special exception for the fourth command, which they spiritualize away as "attending church on Sunday." This is an inconsistent application of their own rule.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Legalism** (again). This worldview is *code-based*. It *needs* a written list. The Sabbath-keeper (like the SDA) is a *consistent* legalist—they see the code and try to keep all of it. The Lutheran/Calvinist is an *inconsistent* legalist—they see the code, claim it is their guide, but then break it every week. Both are in error because they are "under" the wrong covenant. They are still standing at Sinai (the "ministration of death") instead of at Calvary (the "ministration of the spirit").

Question 49. How does the Lutheran emphasis on the Ten Commandments potentially confuse the "ministration of death" with the "law of Christ"?

Answer 49. Topical Bible Study Correction (KJV): It does not just *potentially* confuse them; it *guarantees* their confusion. It is a "tradition of men" (Mark 7:8) that *is* the confusion. By placing the Ten Commandments—which Paul explicitly calls the "ministration of death, written and engraven in stones" (2 Corinthians 3:7)—at the center of its catechism and moral instruction, Lutheranism *falsely equates* that "abolished" (v. 13) and "done away" (v. 11) code with the living, eternal "law of Christ" (1 Corinthians 9:21). It teaches new believers that the "oldness of the letter" (Romans 7:6) *is* the "newness of the spirit." This creates a state of permanent doctrinal schizophrenia. The believer is never allowed to "graduate" from the "schoolmaster" (Galatians 3:25). They are taught to live under *both* covenants simultaneously, which is a scriptural impossibility. This fundamentally obscures the glory and sufficiency of the New Covenant and keeps the believer's conscience in a state of bondage to a law whose only function is to "kill" and "condemn" (2 Corinthians 3:6, 9).

Scripture References: 2 Corinthians 3:6-13; 1 Corinthians 9:21; Romans 7:6; Galatians 3:25; Mark 7:8; Hebrews 8:13; Romans 6:14

Anticipated Rebuttals: The primary **rebuttal** is that this is a "straw man" and that Lutheranism *does* distinguish them. They will claim they follow Christ's "summary" of the law (love God, love neighbor) but use the Ten Commandments as the "perfect expression" of that love. This is a philosophical game of semantics. The *code* they use, the *text* they memorize, the *structure* of their confession is the "ministration of death." By *using* the Ten Commandments as their primary text, they are, by definition, confusing it with the "law of Christ." The "law of Christ" is *not* the Ten Commandments. The "law of Christ" is the *apostolic commandments* (1 Corinthians 14:37) and the *royal law* of love (James 2:8), which uses the *moral principles* of the old, but not the *code* itself, especially not its Sabbath.

Churches Teaching Fallacies: This is the foundational error of Martin Luther's *Small Catechism* (1529). This single document is the "patient zero" of this covenantal confusion in Protestantism. Because Luther failed to "rightly divide" the covenants, he built his entire system of instruction on

the *old* covenant code. This error was adopted wholesale by John Calvin and became the bedrock of all Reformed denominations. This is not a minor error; it is a "leaven" that "leaveneth the whole lump," creating a system that is part grace, part law.

Verses of Apparent Support: Matthew 22:37-40; Romans 3:31; Romans 13:9; Psalm 19:7

Verses of Correction: 2 Corinthians 3:7; 2 Corinthians 3:11; Romans 7:6; Romans 6:14; Galatians 3:25; 1 Corinthians 9:21; 1 Corinthians 14:37

Logical Fallacy Analysis: The error is a **Fallacy of Composition**. This fallacy argues that what is true of the *parts* must be true of the *whole*. The opponent sees that the *moral principles* (the parts) within the Ten Commandments, like "do not murder," are good and are repeated in the New Covenant. They then *falsely conclude* that the *whole code* (the Ten Commandments as a unit, including the Sabbath) must be binding. This is illogical. A new "company policy" (New Covenant) can re-state *parts* of an old, obsolete policy (Old Covenant) without validating the *entire old policy*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Traditionalism**. This is the belief that "what has been" must always "be." Because the Ten Commandments were central to the *old* tradition, this philosophy *cannot* imagine a *new* tradition without them. It is an error rooted in fear of change and a distrust of the "newness of spirit" (Romans 7:6). This tradition, which Luther inherited from Rome (circa 400 AD), "maketh the word of God of none effect" (Mark 7:13) by forcing the glorious New Covenant back into the old, obsolete wineskins of the Sinai code.

Institutional Liturgy vs. Imputed Righteousness

Question 50. According to Isaiah 64:6, how does God view "all our righteousnesses," including our best religious works, rituals, and performances?

Answer 50. Topical Bible Study Correction (KJV): God's view of our absolute best, most sincere, and most beautiful human efforts is devastatingly clear: "But we are all as an unclean thing, and **all our righteousnesses** are as **filthy rags**." This is not a description of our *sins*; it is God's verdict on our *righteousnesses*. This includes every religious work, every ritual, every performance, and every liturgical observance we can muster. Our most pious acts, our most solemn ceremonies, our most beautiful vestments, and our most "sacred" music—when generated from our own fallen nature in an attempt to win God's favor—are as polluted and worthless as a leprous, unclean garment. This single verse shatters the entire foundation of any religious system built on human performance. It reveals that our very best attempts at goodness are, in the sight of God's perfect holiness, an offense. Therefore, any form of worship centered on *our* performance, *our* ritual, or *our* works is presenting a "filthy rag" to God and expecting Him to be pleased with it.

Scripture References: Isaiah 64:6; Philippians 3:8-9; Romans 3:10; Romans 3:20; Galatians 2:16; Colossians 2:23; Matthew 15:9

Anticipated Rebuttals: The primary **rebuttal** is to "spiritualize" the verse, claiming it only applies to the *self-righteous* works of *unbelievers*. This is a desperate act of **Special Pleading**. The verse says "we are all" and "all our righteousnesses," which includes the prophet Isaiah himself. The New Covenant confirms this. Paul, a *believer* and the most "blameless" Pharisee, counted all his "righteousnesses" (his religious credentials) as "dung" (Philippians 3:8). The KJV's position is that *any* righteousness that originates from *us* (our flesh) is a "filthy rag," whether it is produced by a believer or an unbeliever. The *only* righteousness that is *not* a "filthy rag" is the "righteousness which is of God by faith" (Philippians 3:9), which is imputed to us, not performed by us.

Churches Teaching Fallacies: This is the core error of Roman Catholicism (Council of Trent, 1545-1563) and its "daughter," Lutheranism. By "teaching for doctrines the commandments of men" (Matthew 15:9) in the form of a man-made liturgy, clerical vestments, and ritualistic ordinances, Lutheranism (as established by Luther, circa 1520s) directs the believer's focus *onto* their "righteousnesses" (their performance of the ritual). This is "will worship" (Colossians 2:23). It is a system built on presenting "filthy rags" to God, rather than resting solely on the "best robe" (Luke 15:22) of Christ's imputed righteousness.

Verses of Apparent Support: Matthew 5:16; James 2:17; Ephesians 2:10; Titus 2:14

Verses of Correction: Isaiah 64:6; Philippians 3:9; Romans 3:28; Romans 4:5; 2 Corinthians 5:21; Colossians 2:23; Matthew 15:9

Logical Fallacy Analysis: The error is a **Fallacy of Equivocation** on the word "righteousness." The KJV speaks of two distinct categories: (1) "Our righteousnesses" (our works, which are "filthy rags") and (2) "The righteousness of God" (Christ's work, which is imputed by faith). The opponent *equivocates* by blending these two. They teach that by *doing* "our righteousnesses" (liturgy, works), we are somehow participating in or "growing" in "the righteousness of God." This is impossible. We do not *do* the righteousness that saves us; we *receive* it.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Sacramentalism**. This is the belief that physical objects and human actions (rituals, liturgies, bread, wine, water) can serve as *conduits* for divine grace or righteousness. This is a pagan, magical worldview that has no basis in the KJV. It is a "will worship" (Colossians 2:23) that attempts to control and dispense God's grace through a "commandment of men." The KJV teaches that grace is not received through a *ritual*, but through *faith* (Romans 3:28) and *hearing* (Romans 10:17).

Question 51. When we stand before God, should we present our "righteousnesses" (filthy rags) or Christ's imputed righteousness (Philippians 3:9)?

Answer 51. Topical Bible Study Correction (KJV): The choice is absolute and eternal. We **must** stand before God clothed *only* in Christ's imputed righteousness, for it is the *only* righteousness that is not a "filthy rag." To stand before the "consuming fire" (Hebrews 12:29) of God's holiness and present "our own righteousness, which is of the law" (Philippians 3:9)—our church attendance, our catechism, our liturgical precision, our good works—is to present a "filthy rag" as a fire shield.

It will be instantly consumed, and us with it. The only "garment" that can withstand that holy fire is the perfect, spotless, "alien" righteousness of God, which is received "through the faith of Christ." We must be "**found in him**." This means we are found clothed not in what *we* have done for God, but in what *He* has done for us and *imputed* to us. Any religious system that encourages us to weave, present, or trust in our *own* "righteousnesses" (our liturgical performance) is, by definition, setting its people up for eternal failure.

Scripture References: Philippians 3:9; Isaiah 64:6; 2 Corinthians 5:21; Romans 3:28; Romans 4:5; Zechariah 3:3-4; Luke 15:22; Matthew 22:11-14

Anticipated Rebuttals: The opponent will argue that we present *both*. They will say we present Christ's righteousness as our "foundation" and our "good works" (Eph 2:10) as the "evidence." This is a subtle and deadly confusion. Our "works" or "fruit" are the *evidence* of faith to *men* (James 2:18), but they are *not* the basis of our legal standing before *God*. When we stand at the judgment, we do not present our "filthy rags" as "evidence." We stand *only* in the "wedding garment" (Matthew 22:11) of imputed righteousness. Our "good works" determine our *rewards* (1 Corinthians 3:12-15), but they have *zero* role in our *justification*. The man found without the "wedding garment" (Christ's righteousness) was cast out, regardless of what other "works" he may have had.

Churches Teaching Fallacies: This confusion is the hallmark of Roman Catholicism (Council of Trent, 1545-1563) and Lutheranism. By making the *liturgy* (a human work) central to worship, Lutheranism (1520s) inherently teaches the believer to *present* this "filthy rag" to God. The system is designed to make the believer *feel* righteous through their *performance* of the ritual, rather than teaching them to *be* righteous through *faith* in Christ's imputed performance. It is a system of "will worship" (Colossians 2:23) that distracts from the "excellency of the knowledge of Christ Jesus" (Philippians 3:8).

Verses of Apparent Support: James 2:24; Ephesians 2:10; Matthew 25:34-40; Revelation 20:12

Verses of Correction: Philippians 3:9; Isaiah 64:6; Romans 4:5; 2 Corinthians 5:21; Romans 3:28; Matthew 22:11-14; Zechariah 3:3-4

Logical Fallacy Analysis: The error is a **False Analogy**. The opponent creates a false analogy of a "courtroom" where Christ is our "lawyer" and our "good works" are our "evidence." This is not the KJV's model. In the KJV's model, we are not a "client;" we are a "criminal" (Romans 3:19). Christ is not our "lawyer;" He is our *substitute* who *took* our death sentence (2 Corinthians 5:21). The "evidence" is not our "good works;" the evidence is Christ's *blood* and *His* perfect "works" (His righteousness), which are *imputed* to us. We do not "present evidence;" we "plead guilty" and hide *in* our substitute.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Synergism**. This is the belief that salvation is a *cooperative* effort between God and man. God does His part (grace), and man does *his* part (works, liturgy, rituals). This is the core philosophy of Roman Catholicism and was retained by Lutheranism. The KJV teaches **Monergism** in justification: God does 100% of the

work. He provides the grace, the faith, and the *righteousness* (Christ's). Our only "work" is to "worketh not, but believeth" (Romans 4:5). Synergism is a "commandment of men" that attempts to steal glory from God and give it to our "filthy rags."

Question 52. In Matthew 15:9, what is Christ's warning about "teaching for doctrines the commandments of men"?

Answer 52. Topical Bible Study Correction (KJV): Christ's warning is one of the most terrifying in all of Scripture. He states that it is possible to be intensely religious, deeply sincere, and meticulously "correct" in a human system, and yet have the *entirety* of that worship be "**in vain.**" "But in vain they do worship me, teaching for doctrines the commandments of men." This is "vain" worship—it is empty, useless, hollow, and void of any spiritual value. When does worship become "vain"? It becomes vain the moment a church *invents* a doctrine, a ritual, or a practice that is not found in the KJV (a "commandment of men") and *teaches* it as a "doctrine" (a divine requirement). At that point, the worship is no longer directed to God *according to His truth*; it is directed to a *system* according to *human tradition*. This is the "will worship" (Colossians 2:23) of the Pharisees, and it is the "will worship" of any church that elevates its liturgy, catechism, or prayer book to the level of divine doctrine.

Scripture References: Matthew 15:9; Mark 7:7; Mark 7:13; Colossians 2:20-23; Isaiah 29:13; Titus 1:14; 1 Peter 1:18

Anticipated Rebuttals: The **rebuttal** is that these liturgies and traditions are not "doctrines" but merely "helpful customs" or "things indifferent" (*adiaphora*). This is a deceptive semantic game. When a church's *entire identity* is built on these "customs," when a man *must* go through this liturgy to receive the "sacrament," when the *catechism* (a "commandment of men") is the *primary* tool for instruction instead of the KJV, and when these rituals are taught as the *means* by which grace is imparted, they are no longer "customs." They have been *taught* as "doctrines." They are traditions that "make the word of God of none effect" (Mark 7:13). They are the very "vain worship" Christ condemned.

Churches Teaching Fallacies: This is the central practice of Roman Catholicism, Eastern Orthodoxy, and Lutheranism. The *Book of Concord* (1580), which contains Luther's catechisms and the Augsburg Confession, is the very definition of "teaching for doctrines the commandments of men." It is a 900-page book of *human commentary* and *tradition* that is elevated to the status of "doctrine." The simple gospel of "faith cometh by hearing, and hearing by the word of God" (Romans 10:17) is replaced by a complex system of "vain worship" (Matthew 15:9) and "will worship" (Colossians 2:23).

Verses of Apparent Support: 1 Corinthians 14:40; 1 Corinthians 14:26; Hebrews 13:17; Titus 1:5

Verses of Correction: Matthew 15:9; Mark 7:7; Mark 7:13; Colossians 2:8; Colossians 2:20-23; Isaiah 29:13; Galatians 1:8

Logical Fallacy Analysis: The error is a **Slippery Slope**. The opponent argues that if we *don't* have these "commandments of men" (liturgies, prayer books), the church will slide into "chaos" (violating 1 Corinthians 14:40, "Let all things be done decently and in order"). This is a fallacy. Paul's command for "order" was a command to *stop* their human-invented, chaotic "will worship" and return to the *simple, apostolic order* of "prophesying one by one" (1 Cor 14:31). He did not command a *liturgy*; he commanded an *end* to their chaos. The opponent uses this verse *out of context* to justify the very "will worship" Paul was condemning.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Institutionalism**. This philosophy believes that God's truth *must* be contained, managed, and dispensed by a *human institution* with its "commandments" (rituals, catechisms, clergy). This philosophy *distrusts* the "common" believer and the "naked" KJV text. It believes truth is "vain" *unless* it is performed within the "vain worship" (Matthew 15:9) of their institution. The KJV teaches the opposite: the institution (the "temple") is *not* the truth; we worship "in spirit and in truth" (John 4:24), free from any institution.

Question 53. How do formal liturgies, clerical vestments, and "sacred music" risk becoming "commandments of men" rather than scriptural requirements?

Answer 53. Topical Bible Study Correction (KJV): They risk becoming "commandments of men" because that is precisely what they are. They cross the line from "preference" to "vain worship" (Matthew 15:9) the moment they are *taught* as being necessary, proper, or central to the worship of God. Where in the KJV does Christ or His apostles command a *liturgy*? Where do they prescribe *clerical vestments* for New Covenant elders? Where do they define "sacred music" as a specific organ-based genre? They do not. These are *all* human traditions, developed centuries *after* the apostles, largely in imitation of Roman Catholic or pagan rituals. When these traditions are elevated from "things we like" to "things God requires," they become "commandments of men." When a church teaches that this *is* "reverent worship," they have taken their own "will worship" (Colossians 2:23) and taught it as "doctrine." This is the very definition of "vain" worship. These are the "filthy rags" (Isaiah 64:6) of human performance, polished and presented as "righteousness."

Scripture References: Matthew 15:9; Colossians 2:23; Isaiah 64:6; Mark 7:7-8; Matthew 23:5; Acts 2:46; Colossians 3:16

Anticipated Rebuttals: The defense is that these things are not "commandments" but "aids" to worship, and that they "show reverence." This is a semantic trick. Who do they "show reverence" to? God, or *men*? Christ condemned the Pharisees because "all their works they do for to be **seen of men**: they make broad their phylacteries, and enlarge the borders of their garments" (Matthew 23:5). Vestments and formal liturgies are the modern equivalent. They are a *performance* designed to be "seen of men." True reverence is not an outward "shew" (Colossians 2:23); it is an inward "spirit and truth" (John 4:24) simplicity. The apostolic model was not "sacred music;" it was "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace *in your hearts* to the Lord" (Colossians 3:16).

Churches Teaching Fallacies: This "vain worship" is the bread and butter of Roman Catholicism, Eastern Orthodoxy, Lutheranism, and High-Church Anglicanism. The Lutheran *Book of Concord* (1580) is filled with these "commandments of men," prescribing the *exact* form of the liturgy. This system, established by Martin Luther (circa 1520s), is a "shew of wisdom in will worship" (Colossians 2:23) that he retained directly from his Roman Catholic heritage. It is a "tradition of men" that has no foundation in Sola Scriptura.

Verses of Apparent Support: 1 Corinthians 14:40; Exodus 28:2; Leviticus 8:7; Psalm 150:3-5

Verses of Correction: Matthew 15:9; Colossians 2:20-23; Matthew 23:5; John 4:24; Colossians 3:16; Acts 2:46; Isaiah 64:6

Logical Fallacy Analysis: The error is a **Faulty Analogy** (and an **Appeal to Tradition**). The opponent will point to the *Old Covenant* vestments of Aaron (Exodus 28) or the *Old Covenant* temple music (Psalm 150) as "proof" that God likes these things. This is a faulty analogy. We are not *Old Covenant priests*; we are *New Covenant believers*. That "ministration of death" was "done away" (2 Corinthians 3:7-11). To "borrow" the "filthy rags" of that abolished system and stitch them onto the "new garment" of the New Covenant is the very error Christ warned against (Matthew 9:16).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Aestheticism**. This is the belief that *beauty* is the same as *truth*, and that *reverence* is an *aesthetic performance*. This philosophy argues that if a liturgy *feels* solemn, *looks* beautiful, and *sounds* reverent, it *must* be pleasing to God. This is a carnal, sense-based religion. The KJV teaches the opposite. God's worship is "in spirit and in truth" (John 4:24), not in "sight and sound." This aestheticism is the "shew of wisdom in will worship" (Colossians 2:23) that Paul condemned.

Question 54. In Colossians 2:20-23, what does Paul call being "subject to ordinances" and human doctrines?

Answer 54. Topical Bible Study Correction (KJV): Paul gives this practice a specific and damning name: "**will worship**." He asks the Colossians a piercing question: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances... after the commandments and doctrines of men?" (Colossians 2:20-22). He then delivers the verdict on these man-made rituals and rules. He says they "have indeed a **shew of wisdom in will worship**, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (v. 23). "Will worship" is any form of religion that is *invented by the human will* rather than *commanded by the divine Word*. It is worship that *we* design, *we* find impressive, and *we* believe is pious. Elaborate liturgies, clerical vestments, "sacred music," and prescribed prayer books are the very essence of "will worship." They are a "shew" (a *show*, a performance) of wisdom, but they are powerless, carnal, and "in vain" (Matthew 15:9).

Scripture References: Colossians 2:20-23; Matthew 15:9; Mark 7:7; Isaiah 29:13; Galatians 4:9-10; Matthew 23:5

Anticipated Rebuttals: The primary **rebuttal** is that their liturgy is not "will worship" because it is "full of Scripture." This is a "red herring" fallacy. The *source* of the words does not sanctify the *human invention* of the ritual. The Pharisees' "vain worship" (Matthew 15:9) was also "full of Scripture;" they were meticulous about the law. But they added their *tradition* to it, "making the word of God of none effect" (Mark 7:13). A liturgy that *uses* Scripture but is itself a "commandment of men" (a human-invented ritual taught as doctrine) is still "will worship." It is a "shew of wisdom" that *uses* the Bible to *justify* its own unbiblical performance.

Churches Teaching Fallacies: This "will worship" is the core practice of Roman Catholicism, Lutheranism, and Anglicanism. Their entire service is a "shew of wisdom"—it *looks* pious, it *sounds* reverent, and it *feels* spiritual. But it is a performance. It is a "commandment of men" from beginning to end, from the man in the robe (the priest) to the script in the book (the liturgy). It is the very system Paul condemned, which he contrasted with the *true* life, which is being "complete in him" (Colossians 2:10) and resting in His *imputed* righteousness, not our *performed* righteousness.

Verses of Apparent Support: 1 Corinthians 14:40; 1 Corinthians 11:2; 2 Thessalonians 2:15; Hebrews 13:7

Verses of Correction: Colossians 2:20-23; Matthew 15:9; Mark 7:7-8; Mark 7:13; Isaiah 64:6; Philippians 3:9

Logical Fallacy Analysis: The error is an **Appeal to Emotion** (specifically, an appeal to "reverence"). The opponent argues that the liturgy is "good" because it *feels* reverent, solemn, and "holy." This is a purely subjective, emotional argument. "Will worship" is *designed* to create this "shew of wisdom" and this *feeling* of humility (Colossians 2:23). But the KJV does not call us to a worship that "feels right;" it calls us to a worship that *is* right—a worship "in spirit and in truth" (John 4:24). The truth is not determined by our feelings or by the aesthetic quality of the music. The truth is "the word of God" (Romans 10:17), and the "word of God" never commands a liturgy.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Ritualism**. This is the belief that *performing a specific action* (the ritual) is the *means* of connecting with God or pleasing God. This is a pagan, empty philosophy. It is the "rudiments of the world" (Colossians 2:20) that Paul speaks of. It is the "filthy rag" (Isaiah 64:6) of human performance. The KJV teaches that we connect with God *not* through a ritual we perform, but through a *righteousness we receive* (Philippians 3:9), which is imputed to us by "faith" (Romans 3:28).

Question 55. Does Paul's warning against "will worship" in Colossians 2:23 apply to elaborate, man-made religious services?

Answer 55. Topical Bible Study Correction (KJV): It is the *perfect* and *precise* description of elaborate, man-made religious services. These services are the very "ordinances" and "commandments and doctrines of men" (Colossians 2:20-22) that Paul is condemning. A formal liturgy is the *epitome* of "will worship." Why? Because it is a form of worship invented by the *human will* and is not commanded by the *divine Word*. It is a "shew of wisdom"—it *looks* pious,

it *sounds* reverent, and it *feels* spiritual. But it is a *show*. It is a *performance*. It is not the simple, Spirit-led worship of the apostolic church, which was "breaking bread from house to house" (Acts 2:46) and "teaching and admonishing one another" in song (Colossians 3:16). The institutional liturgy is a "rudiment of the world" (Colossians 2:20) that substitutes human *performance* for the simplicity of faith in Christ's *imputed* righteousness. It is the "filthy rag" (Isaiah 64:6) of "our righteousnesses," presented as if it were "the righteousness of God."

Scripture References: Colossians 2:20-23; Matthew 15:9; Isaiah 64:6; Acts 2:46; Colossians 3:16; John 4:24; Philippians 3:9

Anticipated Rebuttals: The **rebuttal** is that these services are "honoring" to God and "unite" the church. But this is the same logic the Pharisees used. Their "traditions" were also meant to "honor" God and "unite" Israel. Christ's verdict was that this "honour" was "vain worship" (Matthew 15:9) because "their heart is far from me." God is not honored by "will worship." He is honored by *faith* (Romans 4:20) and *obedience* to *His* commands, not ours. The "unity" created by a man-made liturgy is a *false, institutional* unity. True unity is the "unity of the Spirit" (Ephesians 4:3), which comes from all believers submitting to *one doctrine*—the "commandments of the Lord" (1 Corinthians 14:37) as found in the KJV, not the "commandments of men" found in a prayer book.

Churches Teaching Fallacies: This "will worship" is the established practice of Roman Catholicism, Lutheranism, Anglicanism, and Eastern Orthodoxy. The Lutheran Church, by adopting the *Formula Missae* (Mass formula) of Martin Luther (1523), chose to *reform* the Catholic "will worship" rather than *abandon* it for the simple, Sola Scriptura model of the house church. This "tradition of men" (Mark 7:8) is a direct rejection of the apostolic pattern and a clear example of the "shew of wisdom" Paul condemned.

Verses of Apparent Support: 1 Corinthians 14:40; 1 Corinthians 14:26; Exodus 25-30 (Temple Worship); Psalm 96:9

Verses of Correction: Colossians 2:20-23; Matthew 15:9; Mark 7:7-8; John 4:23-24; Isaiah 64:6; Acts 2:46; Philippians 3:3

Logical Fallacy Analysis: The error is a **Red Herring**. The opponent, when confronted with "will worship" (Colossians 2:23), will change the subject to "order" (1 Corinthians 14:40). They will say, "So you just want chaos in the church?" This is a "red herring." Rejecting a *man-made liturgy* is not an argument for *chaos*. It is an argument for *true, apostolic order*, which is "teaching and admonishing one another" (Colossians 3:16) and "prophesying one by one, that all may learn" (1 Corinthians 14:31). This is a *participatory* order, not the *performance* of a "will worship" script.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Formalism**. This is the belief that the *form* of worship is more important than the *substance*. This philosophy *trusts the ritual*. It believes that "going through the motions" of the liturgy *is* worship. The KJV teaches the opposite. True worship is not *formalism*; it is *reality*. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). We "are the circumcision, which worship God in

the spirit, and rejoice in Christ Jesus, and have **no confidence in the flesh**" (Philippians 3:3). Liturgy is the very definition of "confidence in the flesh."

Question 56. What did Christ identify as the motive of the Pharisees in Matthew 23:5 ("all their works they do for to be seen of men")?

Answer 56. Topical Bible Study Correction (KJV): Christ identified their motive as **pride and public performance**. "But all their works they do **for to be seen of men**." Their entire religious system was not for God; it was a *show* for each other. Christ specifically points to their *liturgical gear* as evidence: "they make broad their phylacteries, and enlarge the borders of their garments." These were the "clerical vestments" of their day. He then points to their *pride of place*: "And love the uppermost rooms at feasts, and the **chief seats in the synagogues**" (v. 6). This is the ancient equivalent of the ornate chancel, the "holy" stage reserved for the "special" religious class. Their entire religion was a "will worship" (Colossians 2:23) performance, driven by a desire to signal their *own piety* to other men. It was not about the "inward reality" of a heart right with God; it was 100% about the "outward performance" of a ritual. This is the deadly, unavoidable trap of *all* institutional, liturgical religion.

Scripture References: Matthew 23:5-7; Matthew 6:1-2; Matthew 6:5; Matthew 6:16; Colossians 2:23; Luke 18:11-12

Anticipated Rebuttals: The defender of liturgy will claim their motive is *not* to be "seen of men," but to "show reverence" to God. This is the same self-deception of the Pharisees. The Pharisee in the temple *also* believed his works were for God, thanking God, "I fast twice in the week, I give tithes of all that I possess" (Luke 18:12). But his "reverence" was a performance of pride. Christ's warning is that any system that *relies* on outward "shews" (vestments, rituals, "chief seats") *will*, by its very nature, *breed* this motive. The system *is* the problem. Why wear a special robe if *not* "to be seen of men"? Why have a "chief seat" if *not* to be set apart? The motive is baked into the "vain worship" (Matthew 15:9) itself.

Churches Teaching Fallacies: This "pharisaical" system is the structure of Roman Catholicism, Lutheranism, Anglicanism, and Eastern Orthodoxy. The Lutheran pastor, standing in the "chief seat" (the chancel), wearing "broad phylacteries" (clerical vestments), and performing a "will worship" (the liturgy), is a *direct fulfillment* of Matthew 23:5. This system, retained by Luther from Rome (circa 1520s), is *designed* to be "seen of men." It is the "filthy rag" (Isaiah 64:6) of human performance, which God calls "an abomination" (Luke 16:15).

Verses of Apparent Support: Exodus 28:4 (Priestly garments); 1 Corinthians 14:40 (Order); Psalm 29:2 (Worship in beauty of holiness)

Verses of Correction: Matthew 23:5-7; Matthew 15:9; Colossians 2:23; John 4:24; Philippians 3:3; Isaiah 64:6; Luke 16:15

Logical Fallacy Analysis: The error is a **Fallacy of Denying the Antecedent**. The opponent's reasoning is: (1) If I do works to be seen of men, I am a Pharisee. (2) But my *motive* is to honor God. (3) Therefore, I am *not* a Pharisee, and my works (liturgy, vestments) are good. This is a

fallacy. It ignores that the *actions themselves*—the "outward shew" of vestments and "chief seats"—are *what Christ identified as the evidence* of the pharisaical motive. The system of "will worship" *creates* the pharisaical heart. One cannot *participate* in the pharisaical system (Matthew 23:5-7) and *claim* to be free of the pharisaical motive.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Clericalism** (or *Sacerdotalism*). This is the philosophy that there are *two classes* of Christians: the "clergy" (a special, holy, "set apart" class) and the "laity" (the common people). This philosophy *requires* "commandments of men" (vestments, liturgies, chief seats) to *visibly distinguish* the "holy" class. The KJV teaches this is an "abomination." The *only* "clergy" in the New Covenant is our *one* "high priest," Jesus Christ (Hebrews 4:14). *All* other believers are a "royal priesthood" (1 Peter 2:9), equal at the foot of the cross.

Question 57. How can an institutional, performance-based religious system foster the same "pride of the Pharisees" warned against in Scripture?

Answer 57. Topical Bible Study Correction (KJV): It fosters this pride by its very **design**. An institutional, performance-based system is a *stage*, and it breeds *actors*. It inevitably creates a "pride of the Pharisees" (Matthew 23:5) because it *is* the pharisaical system. It creates a *stage* (the chancel, or "chief seats"). It creates *costumes* (the clerical vestments, or "broad phylacteries"). It creates a *script* (the liturgy, or "traditions of men"). And, most critically, it creates a special *class of actors* (the clergy, or "Rabbi") who are the *performers*, while the laity become a passive *audience*. This system is inherently performance-based. It measures "spirituality" by one's ability to "perform" the ritual correctly and with the proper "shew of wisdom" (Colossians 2:23). This is precisely the sin of the Pharisees. It fosters pride in the "beauty" of the service, the "quality" of the music, and the "precision" of the ritual. It is "will worship" performed "to be seen of men," rather than a simple, humble rest in the *imputed* righteousness of Christ.

Scripture References: Matthew 23:5-7; Colossians 2:23; Matthew 15:9; Luke 18:11-12; Philippians 3:3; John 4:24; Luke 16:15

Anticipated Rebuttals: The **rebuttal** is that the "actor" (the pastor) is not performing, but "leading" the "audience" (the laity) in worship. This is a semantic defense of an unbiblical system. Where, in the KJV, is this "leader" and "audience" model found? The apostolic model is *participatory*: "breaking bread from house to house" (Acts 2:46) and "teaching and admonishing *one another*" (Colossians 3:16). The "pastor-as-performer" model is a "commandment of men." Furthermore, this system *does* breed pride. The pastor takes pride in *his* sermon and *his* service. The laity take pride in *their* beautiful building and *their* "reverent" liturgy. This is the very pharisaical pride of "my church" and "my righteousness," which are "filthy rags" (Isaiah 64:6).

Churches Teaching Fallacies: This is the system of Roman Catholicism (Council of Trent, 1545-1563) and Lutheranism (Augsburg Confession, 1530). By retaining the *clergy/laity* divide and the *liturgical performance* model from Rome, Lutheranism *guaranteed* that the "pride of the Pharisees" would be its operating system. It is a system that "esteemeth itself to be righteous"

(Luke 18:9) based on its "will worship," and "despiseth others" (like the simple house church) as "irreverent" or "chaotic."

Verses of Apparent Support: 1 Corinthians 14:40; 1 Timothy 5:17; Hebrews 13:17; Titus 1:5

Verses of Correction: Matthew 23:5-10; Colossians 2:23; Matthew 15:9; Acts 2:46; Colossians 3:16; 1 Peter 2:9; Philippians 3:3

Logical Fallacy Analysis: The error is an **Appeal to Authority**. The entire system is built on this fallacy. The "clergy" (the actor) has "authority" because he wears the "costume" (vestments) and stands on the "stage" (chancel). The "laity" (the audience) is trained to *accept* the "will worship" as "truth" because it *comes from* this human "authority" figure. Christ explicitly *forbade* this. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren... call no man your father upon the earth: for one is your Father, which is in heaven" (Matthew 23:8-9). The liturgical system *is* the "Rabbi" system Christ condemned.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Clericalism**, which we saw before. This is the *necessary* philosophy to support "Institutionalism." This philosophy *invents* a special "priestly" class (the Clergy) and gives them "special" power (to perform the liturgy and sacraments). This is a "tradition of men" (Mark 7:8) that *steals* the "priesthood" from the *common believer*. The KJV teaches that *all* believers are a "royal priesthood" (1 Peter 2:9), with *no* "Rabbi" or "Master" on earth. Liturgy is the "will worship" that this false "clergy" class performs to justify its existence.

Question 58. In Philippians 3:8-9, Paul counted "all things" (including his religious credentials) as "dung" for what purpose?

Answer 58. Topical Bible Study Correction (KJV): Paul, a man who had more "righteousnesses" (Isaiah 64:6) and religious credentials than anyone, states he "suffered the loss of all things" and counted them as "**dung**." This includes his "blameless" performance "touching the righteousness which is in the law" (v. 6). He threw his entire religious resume—his "filthy rags"—into the garbage. He did this for one, singular purpose: "**that I may win Christ**." Paul understood a profound, non-negotiable truth: he had to *lose* his "own righteousness" to *gain* Christ's righteousness. He realized that his "righteousnesses" were not a *down payment* for Christ; they were a *barrier* to Christ. One cannot hold onto their "dung" (their religious pride, their liturgical works, their human traditions) and hold onto Christ at the same time. You must "suffer the loss of all things" and be found *only* in Him, clothed "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, **the righteousness which is of God by faith**."

Scripture References: Philippians 3:4-9; Isaiah 64:6; Matthew 13:44-46; Luke 18:11-14; Romans 3:28; 2 Corinthians 5:21

Anticipated Rebuttals: The defender of liturgy will argue that their "works" (liturgy) are *not* "dung" because they are *different* from Paul's "pharisaical" works. This is **Special Pleading**. "All

our righteousnesses" (Isaiah 64:6) means *all* of them. Paul's works *were* the "liturgy" of his day; he was "blameless" in its performance. Any "righteousness" that is "of the law" (i.e., a performance, a work, a ritual) is in the "dung" category. The opponent is trying to "polish their dung," claiming *their* "filthy rag" is a "righteous robe." Paul's point is that *any* righteousness that is *ours* (a work) is "dung," and *only* the righteousness that is *Christ's* (a gift) is "gold." Liturgy is a *work*. It is, by definition, "dung."

Churches Teaching Fallacies: This is the error of Roman Catholicism and Lutheranism. By teaching the liturgy as a "righteous work" (a "sacrament" that imparts grace), they are teaching their people to *hold onto* their "dung," not "suffer the loss" of it. Martin Luther, though he *preached* justification by faith, failed to *practice* it in his liturgy (circa 1520s). He kept the *system* of "will worship" (Colossians 2:23) that *forces* people to trust in their "own righteousness" (their performance of the ritual) rather than resting *only* in the "righteousness which is of God by faith."

Verses of Apparent Support: James 2:24; Ephesians 2:10; Matthew 5:16; 1 Timothy 6:18

Verses of Correction: Philippians 3:4-9; Isaiah 64:6; Romans 4:5; Romans 3:28; Colossians 2:23; Matthew 15:9

Logical Fallacy Analysis: The error is a **Fallacy of Equivocation** on the word "works." The KJV uses "works" in two ways: (1) "Works of the law" / "Our righteousnesses" (which are "dung" and "filthy rags") and (2) "Good works" / "Fruit" (which are the *evidence* of salvation, Eph 2:10). The opponent *equivocates* by taking a "will worship" liturgy (a "work of the law") and *calling* it a "good work" (fruit). This is a bait-and-switch. A "good work" in the KJV is *commanded* (like "bearing one another's burdens," Gal 6:2). A liturgy is *not* commanded. It is a "commandment of men" (Matthew 15:9) *disguised* as a "good work."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Synergism** (cooperation). This philosophy *needs* man to "do something" in the salvation process. It cannot accept the "scandal" of grace (Romans 4:5, "to him that *worketh not*"). It *must* invent a "righteous work" for man to do (like a liturgy). This philosophy of "cooperation" is a denial of Sola Gratia (Grace Alone). The KJV teaches we are saved by faith *alone*, and we "suffer the loss" of *all* our works, counting them as "dung," that we may "win Christ."

Question 59. How does a focus on outward liturgy (our performance) conflict with the "excellency of the knowledge of Christ Jesus" (His performance)?

Answer 59. Topical Bible Study Correction (KJV): The conflict is absolute because they point in opposite directions. A focus on "outward liturgy" is a focus on **our performance**. It turns our attention *inward* and *downward*. We ask: Are *we* doing the ritual correctly? Are *we* saying the words with the right reverence? Is *our* music beautiful enough? Is *our* pastor "holy" enough? Is *our* service "reverent" by *our* human standards? This is all a focus on the "shew of wisdom in will worship" (Colossians 2:23). It is "our righteousness," which is a "filthy rag" (Isaiah 64:6). The "excellency of the knowledge of Christ Jesus" (Philippians 3:8), by contrast, is a focus on **His performance**. It turns our attention *upward* and *away from self*. We focus *only* on *His* perfect life,

His "once for all" sacrifice (Hebrews 10:10), *His* finished work, and *His* imputed righteousness. Liturgical religion is a "will worship" system that says, "Look at what *we* are doing." The gospel of imputed righteousness says, "Look only at what *Christ* has done."

Scripture References: Philippians 3:8-9; Colossians 2:23; Isaiah 64:6; Hebrews 10:10; 2 Corinthians 5:21; John 4:24; Philippians 3:3

Anticipated Rebuttals: The defender of liturgy will claim their liturgy *is* "focused on Christ." This is a deceptive claim. The liturgy is *about* Christ, but it is a *human performance*. It is a "commandment of men" (Matthew 15:9) *about* Christ. The KJV calls us to "worship God in the spirit," "rejoice in Christ Jesus," and have "**no confidence in the flesh**" (Philippians 3:3). A liturgy *is* "confidence in the flesh." It is confidence in the *ritual*, the *words*, the *performance*, and the *pastor*. It is an "outward shew" that *distracts* from the "inward reality." We are to have "no confidence" in that "filthy rag" performance. Our *only* confidence is in "His performance."

Churches Teaching Fallacies: This conflict is the very heart of the Lutheran (1520s) and Roman Catholic (Council of Trent, 1545-1563) error. These systems are, by definition, *liturgy-centric*. Their entire religious life revolves around the *performance* of the "sacraments" and the "mass." This "will worship" *is* their religion. It is a "different gospel" (Galatians 1:8) that replaces the "excellency of the knowledge of Christ Jesus" with the "filthy rag" of ritualistic performance.

Verses of Apparent Support: 1 Corinthians 14:40; Psalm 95:6; Luke 24:53; Acts 2:42 (Breaking of bread)

Verses of Correction: Philippians 3:8-9; Philippians 3:3; John 4:24; Colossians 2:23; Matthew 15:9; Isaiah 64:6; Romans 4:5

Logical Fallacy Analysis: The error is a **Category Error**. The opponent is confusing the *object* of worship (Christ) with the *method* of worship (liturgy). They *claim* that because the *object* (Christ) is good, the *method* (liturgy) must also be good. This is a fallacy. A "commandment of men" (Matthew 15:9) is "vain worship" *even if* it is *directed at* the true God. The *method* is "will worship" (Colossians 2:23). God does not just care *that* we worship Him; He cares *how* we worship Him. He demands worship "in spirit and in truth" (John 4:24), not in "flesh and tradition."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Ritualism**. This is the pagan belief that *performing the ritual* is what matters. This philosophy believes that *saying the words* of the liturgy *is* worship. The KJV teaches that worship is *not* a *performance* but a *state of being*. It is *resting* in "His performance" (imputed righteousness) and having "no confidence" in "our performance" (the flesh). The liturgy is a *performance* ("confidence in the flesh") and is therefore the *opposite* of true worship.

Question 60. Is the Lutheran liturgy a "philosophical system built on human tradition"?

Answer 60. Topical Bible Study Correction (KJV): Yes, that is precisely what it is. It is a "philosophical system" because it is a complex, man-made structure of "ordinances... after the commandments and doctrines of men" (Colossians 2:20-22). It is not found in, or commanded by, the KJV. It is "built on human tradition" because it is a *direct inheritance* from the Roman Catholic system, which Martin Luther failed to fully abandon. It is a "shew of wisdom in will worship" (Colossians 2:23). It is not the simple, Sola Scriptura faith of the apostolic church, which consisted of "breaking bread from house to house" (Acts 2:46) and "teaching and admonishing one another" (Colossians 3:16). The Lutheran liturgy is a medieval, European, institutional invention. It is a system of "our righteousnesses," which the Bible calls "filthy rags" (Isaiah 64:6), and it is a form of "vain worship" (Matthew 15:9) built on the "commandments of men."

Scripture References: Colossians 2:20-23; Matthew 15:9; Mark 7:7-8; Mark 7:13; Isaiah 64:6; Acts 2:46; Colossians 3:16

Anticipated Rebuttals: The primary **rebuttal** will be an **Appeal to Antiquity** (a form of Appeal to Tradition). The opponent will argue, "But our liturgy is *ancient*! It's based on the *early church fathers*!" This is a confession, not a defense. This *proves* it is a "human tradition." Our authority is not the "early church fathers" (who were uninspired men); our authority is the *apostles* (who were inspired by God). The *apostolic* church (Acts 2:46) met in homes and had participatory "feasts of charity" (Jude 1:12). The *liturgical* church of the "fathers" (circa 200-400 AD) is *already* a "tradition of men" that had "made the word of God of none effect" (Mark 7:13).

Churches Teaching Fallacies: This "philosophical system" is the *Book of Concord* (1580), the foundational "human tradition" of Lutheranism. By elevating Luther's *Formula Missae* (Mass Formula, 1523) and his catechisms *to the level of doctrine*, Lutheranism abandoned Sola Scriptura at its inception. It became a "tradition of men" that *filters* the KJV through the *philosophy of Luther*. It is "will worship" (Colossians 2:23) codified.

Verses of Apparent Support: 1 Corinthians 11:2; 2 Thessalonians 2:15; 1 Corinthians 14:40

Verses of Correction: Matthew 15:9; Mark 7:7-8; Mark 7:13; Colossians 2:8; Colossians 2:20-23; Isaiah 64:6; Philippians 3:9

Logical Fallacy Analysis: The error is a **Fallacy of Equivocation** on the word "tradition." Paul tells the Thessalonians to "hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thessalonians 2:15). The opponent points to this as "proof" that "human tradition" is good. But Paul is using "tradition" to mean the *apostolic doctrine* ("our epistle") he personally delivered. The opponent *equivocates* this *divine, apostolic* tradition with their *human, post-apostolic* tradition (the liturgy). Paul *condemns* the second kind: "Beware lest any man spoil you through philosophy and vain deceit, after the *tradition of men*" (Colossians 2:8).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Institutionalism**. This philosophy *is* the tradition. It believes that "truth" cannot exist "in the wild" (i.e., in the KJV alone, in a simple house church). It believes truth *must* be housed in an "institution," which *must* have a "clergy" (a "rabbi" class), which *must* have a "system" (a catechism), which *must* have a "ritual" (a liturgy).

This entire "philosophical system" is a "commandment of men" (Matthew 15:9) designed to *replace* the simple, "vain" (in their eyes) "excellency of the knowledge of Christ Jesus" (Philippians 3:8).

Question 61. Does this system of works (liturgy) logically result from a failure to fully abandon the law (Ten Commandments)?

Answer 61. Topical Bible Study Correction (KJV): Yes, the two are inextricably linked; one is the logical and necessary consequence of the other. This is a critical point in the deconstruction of all institutional religion. A system of worship that **retains the "ministration of death"** (the Ten Commandments) as its legal standard must, by logical necessity, invent a **system of works** to "satisfy" that law. You cannot have the law without the works. The entire purpose of the Old Covenant law was to create a standard that no man could meet, thereby producing guilt. By refusing to follow the KJV's teaching that this law is "abolished" (2 Corinthians 3:13) and "done away" (2 Corinthians 3:11), institutional religion paints itself into a corner. It holds up a standard (the law) that creates constant guilt, but it cannot, in good conscience, tell its people that they are all damned. Therefore, it must invent a *man-made system of relief*. This is the primary function of liturgy. The (retained) law creates the guilt, and the (invented) liturgy provides the false, works-based relief. It becomes a religious treadmill: the law condemns, and the ritual *pretends* to atone. This entire structure of "will worship" (Colossians 2:23) collapses the moment a believer understands the truth of the KJV: the law's job is *finished* (Galatians 3:25), and our righteousness is not *performed* by us in a ritual, but *imputed* to us by faith in Christ's *one-time* performance (Philippians 3:9). The liturgy, therefore, is not a "harmless tradition"; it is a foundational pillar holding up a false, works-based gospel that results directly from a failure to rightly divide the covenants.

Scripture References: 2 Corinthians 3:11-14; Galatians 3:24-25; Colossians 2:20-23; Philippians 3:9; Romans 3:28; Romans 10:4; Matthew 15:9.

Anticipated Rebuttals: A common **rebuttal** is that the liturgy is not a "work" for salvation, but rather a "tool for worship" that honors God through reverence and order. Proponents will quote 1 Corinthians 14:40, "Let all things be done decently and in order," to justify a pre-written, mandatory service. They will argue that the liturgy is simply the "decent and orderly" way to guide the congregation in unified worship, and that it is a "good work" in the same category as any other act of obedience, not a "deed of the law" for justification. This argument, however, fails to distinguish between a *general principle* (orderliness) and a *specific, man-made doctrine* (the liturgy itself). The KJV's model of "order" was about not "speaking all at once" (1 Corinthians 14:27-31), not about reading from a script.

Churches Teaching Fallacies: This error is the central mechanism of all high-church, institutional religion. It finds its origin in the **Roman Catholic Church**, which perfected the system of law-guilt-ritual. The entire medieval system of penance, confessionals, and the Mass was a liturgical structure designed to relieve the guilt created by the law. **Martin Luther**, in his 1523 *Formula Missae* and 1526 *Deutsche Messe*, retained this core structure from Catholicism. While he removed the sacrificial elements from the *text*, he preserved the *philosophical foundation*: that a formal, clergy-led, ritualistic performance is the centerpiece of "worship." This decision, rooted in his

failure to abandon the Ten Commandments as the rule of life, kept Lutheranism and, by extension, Anglicanism, yoked to a works-based system of "will worship."

Verses of Apparent Support: 1 Corinthians 14:40; Psalm 96:9; Hebrews 12:28.

Verses of Correction: Colossians 2:23; Matthew 15:9; Isaiah 64:6; Galatians 3:24-25; 2 Corinthians 3:7-11; Romans 10:9-13.

Logical Fallacy Analysis: The primary logical error is a **False Equivalence**. The argument equates the biblical principle of "order" with the man-made tradition of "liturgy." This is like a city manager reading a memo to "ensure all traffic is orderly" and then instituting a new law that everyone must drive a specific model of car, painted the same color, on only one approved street. The command was for "order," not for "uniform, mandatory ritual." The KGV's command for "order" in 1 Corinthians 14 was a *corrective* to chaos, not a *prescription* for a pre-written script.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **human-designed systems of reverence are equivalent to God-commanded worship**. It is the belief that "our righteousnesses" (Isaiah 64:6), if performed with enough sincerity, beauty, and tradition, can somehow cease to be "filthy rags." This is the essence of "will worship" (Colossians 2:23)—worship that is *invented by the human will* and which we, in our pride, find impressive. It is a system built on human aesthetics and tradition, not on the simple, direct commands of Christ.

Question 62. Does this system substitute an "outward performance" for the "inward reality" of imputed righteousness?

Answer 62. Topical Bible Study Correction (KJV): Yes. It is not merely a substitute; it is a **direct and deliberate substitution** of the visible for the invisible. The "inward reality" of the KJV gospel is that the believer, at the moment of faith, is **already 100% righteous and perfect** before God. We are "complete in him" (Colossians 2:10). We are "made the righteousness of God in him" (2 Corinthians 5:21). We are clothed *only* in the "imputed righteousness" of Christ (Philippians 3:9), which is a finished, "once for all" legal status. This inward reality is invisible, received by faith, and rests entirely on Christ's performance. The "outward performance" of liturgical religion, by contrast, is a human-led, visible *show* that is designed to *create* a feeling of piety or *demonstrate* a righteousness that is "of the law." It is an attempt to *achieve* on the outside, through our own works, what the gospel has *already given* us on the inside. Why would a person who is already "complete in him" need to participate in a complex, man-made ritual to "get closer" to God? They would not. This is why Paul calls such systems "will worship" (Colossians 2:23). It encourages the believer to trust in the *performance of the ritual* (a "filthy rag") rather than resting in the *reality of their justification* (the "best robe" of Christ's righteousness). It is a pharisaical system of "doing" rather than a Christian system of "done." It is, in short, the very essence of the "form of godliness" that denies the "power thereof" (2 Timothy 3:5).

Scripture References: Colossians 2:10; 2 Corinthians 5:21; Philippians 3:9; Colossians 2:20-23; Isaiah 64:6; 2 Timothy 3:5; Matthew 23:27-28; Hebrews 10:10-14.

Anticipated Rebuttals: The **rebuttal** is that the outward performance is not a *substitute* for the inward reality, but an *expression* of it. Proponents will argue that "faith without works is dead" (James 2:26) and that the liturgy is simply the "work" of the church that "proves" its inward faith. They will claim that just as baptism is an outward sign of an inward grace, the liturgy is a weekly "outward sign" of the church's collective faith. This argument sounds plausible, but it collapses on one point: the liturgy is a "commandment of men" (Matthew 15:9). The "works" James speaks of are the "fruit of the Spirit" (Galatians 5:22) and fulfilling the "royal law" of loving our neighbor (James 2:8)—not the performance of an uncommanded, man-made ritual.

Churches Teaching Fallacies: This error is the hallmark of all sacerdotal (priest-based) and sacramental systems. The **Roman Catholic Church** is the primary source, teaching that the "outward performance" of the Mass is the literal *means* by which grace is infused. This philosophy of "ex opere operato" (the idea that the ritual works *by the very act of its performance*) is the ultimate substitution of outward works for inward faith. **Martin Luther**, while rejecting the *sacrificial* nature of the Mass, retained the *outward performance* and philosophical structure. By keeping the vestments, the altar, the script, and the centrality of the clergy, Lutheranism (originating in Germany in the 1520s) perpetuated a system where the "outward performance" is still seen as the primary act of "divine service," thus obscuring the reality that the believer is already "complete in him."

Verses of Apparent Support: James 2:26; 1 Corinthians 14:40; Matthew 5:16.

Verses of Correction: Colossians 2:10; Colossians 2:23; 2 Corinthians 5:21; Philippians 3:9; 2 Timothy 3:5; Matthew 15:9; Mark 7:7-8.

Logical Fallacy Analysis: The error is a **Straw Man Fallacy**. The liturgical system sets up a "straw man" of what "unstructured" worship looks like (chaos, irreverence, emotionalism) and then "defeats" that straw man by presenting its "orderly" and "reverent" liturgy as the only valid alternative. The KJV, however, presents a *third* option that this fallacy ignores: the simple, "in spirit and in truth" model of the house church, which is neither chaotic nor ritualistic. This model is built on "teaching and admonishing one another" (Colossians 3:16) and "breaking bread from house to house" (Acts 2:46)—an orderliness based on love and apostolic doctrine, not a man-made script.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Platonic assumption that the physical *manifests* the spiritual**. Plato taught that the physical world is just a "shadow" of a "higher" spiritual reality. This philosophy infected the church, leading to the idea that our invisible, "inward reality" (faith) is weak and must be "made real" or "strengthened" by a corresponding "outward performance" (ritual). The KJV teaches the opposite: the "inward reality" is *all that matters*, and the "outward performance" of man is a "filthy rag" that God never asked for.

Question 63. *How does the simplicity of faith in Christ alone (as seen in Romans 10:9-13) contrast with the complexity of formal liturgy?*

Answer 63. Topical Bible Study Correction (KJV): The contrast is as stark as night and day, revealing two different gospels. The KJV's model of salvation, as beautifully summarized in Romans 10, is one of **radical simplicity and accessibility**. "That if thou shalt **confess with thy mouth** the Lord Jesus, and shalt **believe in thine heart**... thou shalt be saved." "For **whosoever** shall call upon the name of the Lord shall be saved." This is a direct, personal, and immediate reality available to *any person, anywhere, at any time*. It requires no priest to mediate, no special building to validate, no vestment to authorize, and no prayer book to script. The only "equipment" needed is a mouth to confess and a heart to believe. By contrast, a formal liturgy is a **system of man-made complexity**. It is, by design, *inaccessible* to the common person. It requires a trained "professional" (the clergy) to own and operate the system. It requires a special, "consecrated" building (the chancel, the altar). It requires a script (the liturgy, the lectionary). It requires specific props (the elements, the vestments, the candles). This complexity serves one primary purpose: to *create a dependency* on the institution and the clerical class that "owns" the ritual. It is a "shew of wisdom in will worship" (Colossians 2:23) that *obscures* the simple call of Romans 10, turning a direct cry of faith into a complex, institutional performance.

Scripture References: Romans 10:9-13; Colossians 2:23; Matthew 15:9; Acts 2:46; John 4:23-24; 2 Corinthians 11:3.

Anticipated Rebuttals: Proponents of liturgy will argue that this comparison is unfair. They will claim that Romans 10 describes *conversion* (a one-time event), while the liturgy describes *worship* (a life-long practice). They will argue that the simplicity of conversion is not an argument against the complexity of "mature" worship. This is a subtle but false distinction. The KJV's model for *worship* is just as simple as its model for conversion. Paul warned the Corinthians that he feared their minds would "be corrupted from the **simplicity that is in Christ**" (2 Corinthians 11:3). The apostolic worship model was "breaking bread from house to house" (Acts 2:46) and "teaching and admonishing one another" (Colossians 3:16)—a model of simple, relational, Word-based fellowship, not a complex, priest-led ritual.

Churches Teaching Fallacies: This error of "complexity over simplicity" is the defining feature of all institutional, hierarchical religions. The **Roman Catholic Church** is the most extreme example, with its complex canon law, multi-layered "sacramental economy," and rituals so complex they must be taught in seminary. The **Lutheran Church** (from the 1520s) and **Anglican Church** (from the 1530s) are "lite" versions of the same error. By retaining the core philosophical structure of a clergy-led, script-based, ritual-focused "worship," they create a "commandment of men" (Matthew 15:9) that stands in direct opposition to the beautiful simplicity of "whosoever shall call."

Verses of Apparent Support: 1 Corinthians 14:40; 1 Peter 2:9; Leviticus 19:2.

Verses of Correction: Romans 10:9-13; 2 Corinthians 11:3; Acts 2:46-47; Colossians 3:16; John 4:24; Matthew 15:8-9.

Logical Fallacy Analysis: The error is the **Fallacy of Division**. This fallacy assumes that what is true of a whole must be true of its parts. The institutional church sees the "whole" of its "sacred tradition" as holy, complex, and beautiful. It then assumes that *every part* of that tradition—every

ritual, every vestment, every word in the script—is therefore *also* holy and necessary. This is false. This complex system is a "house of cards" built on human tradition; just because the "house" *looks* impressive does not mean its *parts* are scriptural. The KJV, by contrast, builds from the "parts" (simple, apostolic commands) and lets them form the "whole."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic assumption that complexity equals spirituality**. Gnosticism was an early heresy that taught that salvation came through "deep, secret knowledge" (gnosis) that only the "initiated" could understand. This created an "in-group" of spiritual elites and an "out-group" of simpletons. Liturgical complexity is a form of Gnosticism. It creates a "secret knowledge" (how to perform the ritual, what the symbols mean) that is *owned by the clergy* and *dispensed* to the laity, making them dependent. This is directly opposed to the KJV's simple, "whosoever" gospel.

Question 64. Is righteousness found in a building, a ritual, or a clerical office, or is it found only "in him" (2 Corinthians 5:21)?

Answer 64. Topical Bible Study Correction (KJV): Righteousness, according to the KJV, is found **"in him" and in Him alone**. This is the central, non-negotiable truth of the gospel. Our righteousness is not a *place* (a church building, an altar), a *process* (a liturgy, a ritual), or a *person* (a priest, a pastor). Our righteousness is a *Person*: the Lord Jesus Christ. The KJV is definitive on this point. We are "made the righteousness of God **in him**" (2 Corinthians 5:21). We are "found **in him**," not having our own righteousness (Philippians 3:9). We are "complete **in him**" (Colossians 2:10). The entire system of institutional, liturgical religion is a "will worship" (Colossians 2:23) designed to direct a person's faith toward *other things*. It teaches that righteousness is *mediated* through the institution. It implies that "holiness" is found in a "consecrated" building. It suggests that grace is *dispensed* through the "ordained" cleric. It claims that piety is *achieved* through the performance of the *ritual*. All of these are "filthy rags" (Isaiah 64:6) and "commandments of men" (Matthew 15:9). They are a satanic sleight of hand, designed to make us look at *our* works in *our* building led by *our* pastor, instead of looking *only* to Christ's finished work, in whom we are *already* 100% righteous by faith.

Scripture References: 2 Corinthians 5:21; Philippians 3:9; Colossians 2:10; Colossians 2:23; Isaiah 64:6; Matthew 15:9; 1 Corinthians 1:30; Jeremiah 23:6.

Anticipated Rebuttals: The **rebuttal** is that these "outward" things (buildings, clergy, rituals) are not the *source* of righteousness, but "God-ordained" *channels* through which righteousness is strengthened. Proponents will argue that while we are *made* righteous "in him," we are *kept* righteous "in the church." They will claim that "forsaking the assembling of ourselves together" (Hebrews 10:25) is a command to submit to the formal, liturgical institution, and that the clergy are "ambassadors for Christ" (2 Corinthians 5:20) who have a unique authority. This argument twists scripture. The "assembling" of the KJV was "from house to house" (Acts 2:46), and *all* believers are ambassadors, not just a professional clerical class.

Churches Teaching Fallacies: This is the foundational error of **Roman Catholicism** (established as a state religion by Theodosius in 380 AD). The entire Catholic system is built on this "location"

fallacy: that grace is *located* in the "Church," dispensed *by* its priests, and applied *through* its sacraments. It is a closed system that substitutes the institution for Christ. The **Lutheran Church** and **Anglican Church** (1520s-1530s) are guilty of the same error, though to a lesser degree. By retaining the "sacred" buildings, the "ordained" clerical hierarchy, and the "formal" liturgy, they perpetuate the unbiblical idea that righteousness is somehow *more accessible* inside their institutional walls than it is "in him" alone.

Verses of Apparent Support: Hebrews 10:25; 2 Corinthians 5:20; Matthew 16:18-19; 1 Peter 2:9.

Verses of Correction: 2 Corinthians 5:21; Philippians 3:9; Colossians 2:10; Acts 2:46-47; Acts 17:24; John 4:21-24; 1 Timothy 2:5.

Logical Fallacy Analysis: This error is known as **Reification** (or the Fallacy of Misplaced Concreteness). It is the error of taking an *abstract concept* (like "the Church," "holiness," or "righteousness") and treating it as a *concrete physical object* or location. Righteousness is an *abstract legal status* we have "in him." This fallacy, however, turns it into a *concrete "substance"* that can be found in a building, "dosed" in a ritual, or "controlled" by a priest. This is like saying "justice" is not a concept, but is a "thing" that can only be found inside a specific courthouse building.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Idolatrous assumption that God can be localized and controlled**. This is the error of the Old Testament pagans who built "high places" (1 Kings 14:23) and the error of the Samaritans who said "we must worship on *this* mountain" (John 4:20). It is the human desire to build a "box" for God. Christ's words "in spirit and in truth" (John 4:24) and Paul's "God... dwelleth not in temples made with hands" (Acts 17:24) are the divine correction. Our righteousness is not in a *place*; it is *in a Person*.

Question 65. Does the KJV call believers to "will worship" or to worship "in spirit and in truth" (John 4:24)?

Answer 65. Topical Bible Study Correction (KJV): The KJV calls believers to worship "**in spirit and in truth**," which it defines as the *direct opposite* of "will worship." Christ Himself defined "true worship" in John 4:24, and in doing so, He "abolished" the two great pillars of institutional religion: **sacred places** ("neither in this mountain, nor yet at Jerusalem") and **sacred rituals** ("ye worship ye know not what"). True worship, He says, is "in spirit"—meaning it is not a *physical* act or an *outward performance* (a liturgy), but an *inward reality* of the regenerated heart. And it is "in truth"—meaning it is not based on *human tradition* or *philosophy* (the "commandments of men"), but is founded *only* on the "word of God," which is truth (John 17:17). "Will worship," as defined by Paul in Colossians 2:23, is the very thing Christ condemned. "Will worship" is worship in the *flesh* (our performance, our aesthetics, our rituals) and in *tradition* (the "commandments and doctrines of men"). It is any form of worship that is invented by the *human will* rather than commanded by the *divine Word*. The elaborate, man-made liturgy, with its reliance on sacred places and sacred rituals, is a perfect "shew of wisdom" in "will worship," but it is not, and *cannot be*, true worship "in spirit and in truth."

Scripture References: John 4:21-24; Colossians 2:20-23; John 17:17; Matthew 15:8-9; Mark 7:7-8; Isaiah 29:13.

Anticipated Rebuttals: The primary **rebuttal** is that this is a **False Dilemma**. Proponents of liturgy will argue that worship can be *both* "in spirit and in truth" *and* use the "outward form" of the liturgy. They will claim the liturgy is merely a *tool to help* the believer worship "in spirit," and that it is "in truth" because (they claim) it is "full of scripture." This argument is deceptive. While the liturgy may *quote* scripture, the *ritual itself*—the act of performing it, the clerical vestments, the scripted responses—is a "commandment of men" (Matthew 15:9). Christ said such worship is "in vain." It is an *addition* to the truth, and by "making the word of God of none effect through your tradition" (Mark 7:13), it ceases to be "in truth."

Churches Teaching Fallacies: This error of "**will worship**" is the foundation of **Roman Catholicism**. The entire system is a "shew of wisdom" (Col 2:23) built on man-made traditions. The **Lutheran Church** (from the 1520s) and **Anglican Church** (from the 1530s), by retaining the *form* of this worship—the clerical hierarchy, the scripted prayers, the altars, and the religious calendar—are guilty of the same error. They rejected *some* of the Catholic "doctrines of men" but kept the *philosophy* of "will worship," simply substituting their own scripts for the Roman one. The error's origin is found in the Pharisees, whom Christ condemned for this exact sin.

Verses of Apparent Support: 1 Corinthians 14:40; Psalm 95:6; Psalm 29:2.

Verses of Correction: John 4:21-24; Colossians 2:20-23; Matthew 15:8-9; Mark 7:7-13; Isaiah 29:13; 2 Corinthians 11:3.

Logical Fallacy Analysis: The logical error is an **Appeal to Aesthetics**. This fallacy argues that if something is *beautiful, reverent, ancient, or solemn*, it must also be *true* and *pleasing to God*. The high-church liturgy is a performance designed to appeal to the *senses*—the beautiful music, the ornate robes, the smell of incense, the majestic architecture. This sensory appeal is then confused with spiritual truth. God, however, is not impressed by our "righteousnesses" (Isaiah 64:6). This is like judging a legal argument based on the *calligraphy* of the brief rather than the *facts* of the case.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Pharisaical assumption that "outward show" equals "inward piety."** Christ diagnosed this error perfectly in Matthew 23:27, calling the Pharisees "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones." "Will worship" is the act of "cleaning the outside of the cup" (Matthew 23:25) while the heart is far from God (Matthew 15:8). It is a religious system built by the pride of man, designed to be "seen of men" (Matthew 23:5), and God calls it "vain."

Question 66. How do we come out of "will worship" and return to the simplicity of resting in Christ's imputed righteousness alone?

Answer 66. Topical Bible Study Correction (KJV): We come out of "will worship" (Colossians 2:23) by doing exactly what the Apostle Paul did: we must "**suffer the loss of all things**" and

count all our human religious credentials as "**dung**" (Philippians 3:8). The "things" we must be willing to lose are our "own righteousness, which is of the law" (Philippians 3:9). This includes our pride in our liturgy, our "reverent" traditions, our denominational affiliation, our catechism, our confirmation, and every other religious *performance* that we offer to God as a "filthy rag" (Isaiah 64:6). The path out is twofold. First, we must **repent** of "teaching for doctrines the commandments of men" (Matthew 15:9), acknowledging that our "will worship" is "vain." Second, we must return to **Sola Scriptura** and the **simplicity that is in Christ** (2 Corinthians 11:3). We must open the KJV and read, "his faith is counted for righteousness" (Romans 4:5), and simply *believe it*. We rest in Christ's imputed righteousness by **ceasing from our own works** and trusting, with the empty hand of faith, in His *finished* work. The solution is to abandon the *complex "shew"* of human religion and cling to the *simple substance* of Christ alone, in whom we are *already* "complete" (Colossians 2:10). This means leaving the "temples made with hands" (Acts 17:24) and returning to the apostolic model of "breaking bread from house to house" (Acts 2:46).

Scripture References: Philippians 3:7-9; Colossians 2:20-23; Isaiah 64:6; Matthew 15:9; Colossians 2:10; 2 Corinthians 11:3; Romans 4:5; Acts 17:24; Acts 2:46.

Anticipated Rebuttals: The most common **rebuttal** is that this is "throwing the baby out with the bathwater." Proponents will argue that "tradition is not all bad," and that we are "not to forsake the assembling of ourselves together" (Hebrews 10:25). They will claim that "coming out" of the liturgy is an act of prideful individualism and a rejection of the "church" that Christ built. This is a "Straw Man Fallacy." "Coming out" of man-made "will worship" is not "forsaking the assembling." It is *restoring* the true, KJV "assembling," which was "from house to house" (Acts 2:46). It is not rejecting the "church" (the *people*); it is rejecting the "commandments of men" that have "made the word of God of none effect" (Mark 7:13).

Churches Teaching Fallacies: This "will worship" is the *modus operandi* of all institutional religions. The **Roman Catholic Church** is the most egregious, demanding that "tradition" is of *equal authority* to scripture. The **Lutheran, Anglican, and Orthodox churches** (all originating from the 16th-century Reformation or the 1054 schism) follow suit, claiming that their "will worship" is "ancient," "tested," and "orthodox." This error, however, predates them all. It is the error of the **Pharisees** in the 1st century, whom Christ condemned for "laying aside the commandment of God" to "hold the tradition of men" (Mark 7:8).

Verses of Apparent Support: Hebrews 10:25; 1 Corinthians 14:40; 2 Thessalonians 2:15.

Verses of Correction: Philippians 3:7-9; Colossians 2:20-23; Mark 7:7-9; Mark 7:13; Matthew 15:9; 2 Corinthians 11:3; Acts 2:46.

Logical Fallacy Analysis: The error is the **Sunk Cost Fallacy**. This is the belief that one must continue a course of action because they have already invested so much in it. The person trapped in "will worship" has invested their *entire life* in it: their baptism, their confirmation, their "first communion," their marriage, their children's baptisms. Their "own righteousness" is *defined* by this system. To admit it is "dung" is to admit their life's "righteousnesses" were "filthy rags." This is too painful, so they continue in the error. This is like a man who refuses to abandon a house he knows is built on sand, simply because he spent so much money decorating it.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Traditionalist assumption that "age" equals "truth."** This philosophy, common in all "high-church" systems, argues that the *older* a tradition is, the *more authoritative* it is. This is a "commandment of men." The KJV teaches the opposite. The *oldest* tradition in the world is the *lie* of Satan in the garden (Genesis 3:4). Christ did not come to *uphold* tradition, but to *correct* it with the "truth" (John 17:17) of the Word of God.

The Lord's Supper – Ritual vs. Memorial Love Feast

Question 67. When Christ said "This is my body" (Matthew 26:26), was His physical, unbroken body literally and physically present at the table with the disciples?

Answer 67. Topical Bible Study Correction (KJV): Yes, His physical, unbroken body was **literally and physically present** at the table. This simple, historical fact, stated plainly in the text, is the **single greatest refutation** of the Roman Catholic (Transubstantiation) and Lutheran (Consubstantiation) doctrines. When Christ took the bread and said, "This is my body," His **actual, physical, breathing, speaking body** was sitting right there, holding the bread in His **actual, physical hands**. The disciples were *looking* at His body. They were *listening* to His body speak. They were not, therefore, under any delusion that the bread He was holding *was* His literal body. It was an obvious and powerful **metaphor**, a common teaching tool He used constantly. Christ's body was not "given" or "broken" *until the next day* on the cross. Yet, He was already distributing the bread "in remembrance" of that *future* event. To insist on a "physical presence" of Christ's body *in the bread* is to ignore the physical presence of Christ's body *at the table*. It is a "commandment of men" (Matthew 15:9) that forces a superstitious, mystical literalism onto a text that is clearly, by the physical evidence present in the room, a profound spiritual metaphor.

Scripture References: Matthew 26:26; Mark 14:22; Luke 22:19; John 10:9; John 15:1; John 6:63; 1 Corinthians 11:24.

Anticipated Rebuttals: The **rebuttal** from both Catholics and high-church Lutherans is that Christ's words must be taken in "simple literalism." They will argue, "He said 'This is my body,' and He meant what He said." They accuse those who see a metaphor of "doubting" Christ's words. They will argue that the "is" in "This *is* my body" is the "is" of *identity* (this has *become* my body) or *co-existence* (my body is *in, with, and under* this). This argument, however, is a form of **Special Pleading**. When Christ says "I am the door" (John 10:9), they do not argue that He is made of wood. When He says "I am the true vine" (John 15:1), they do not argue He is a plant. They accept *those* as metaphors, but *this one* verse they insist must be a physical literalism, contrary to the visible evidence in the text itself.

Churches Teaching Fallacies: This error of "physical presence" was invented by the **Roman Catholic Church** and codified as "Transubstantiation" by the Fourth Lateran Council in 1215 AD. It was a "commandment of men" designed to give the priesthood mystical, supernatural power. **Martin Luther**, in his 1529 *Marburg Collaty* with Ulrich Zwingli, famously refused to abandon this "physical presence" doctrine. He rejected Transubstantiation but invented his own "relic" of

it, "Consubstantiation," which has remained a central, non-scriptural doctrine of the **Lutheran Church** ever since.

Verses of Apparent Support: Matthew 26:26; Mark 14:22; Luke 22:19; 1 Corinthians 11:27, 29.

Verses of Correction: John 6:63; John 10:9; John 15:1; Genesis 41:26; Galatians 4:24; Hebrews 10:10.

Logical Fallacy Analysis: The error is the **Fallacy of Equivocation** (specifically, on the word "is"). The argument *equivocates* on the meaning of "is." In the KJV, "is" can mean "is physically identical to," but it far more often means "represents," "signifies," or "stands for." For example, "the seven good kine *are* seven years" (Genesis 41:26) or "this Agar *is* mount Sinai" (Galatians 4:24). The proponent of physical presence *insists* on the "physical identity" meaning, while the context (Christ's body sitting at the table) *demand*s the "represents" meaning. This is like a man pointing to a photograph and saying, "This *is* my son," and his listener insisting he means the paper and ink *are* his literal child.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Scholastic assumption that a spiritual reality must have a physical, "substantive" component**. This idea, borrowed from the pagan philosopher Aristotle, teaches that all things have a "substance" (what it "is") and "accidents" (what it "looks/feels like"). Catholic scholasticism (c. 1250 AD) used this to "explain" the Mass: the "accidents" of bread remain, but the "substance" becomes Christ. This is a "philosophy and vain deceit" (Colossians 2:8) that has no place in Sola Scriptura.

Question 68. When Christ said "I am the door" (John 10:9) and "I am the true vine" (John 15:1), was He speaking literally or metaphorically?

Answer 68. Topical Bible Study Correction (KJV): He was, of course, speaking **metaphorically**. No sane interpreter of Scripture has ever built a serious doctrine claiming that Jesus Christ is a literal door made of wood, with hinges and a knob. No church teaches that He is a literal plant with leaves and roots, growing in the ground. Everyone, including Roman Catholics and Lutherans, understands that in these "I am" statements, Christ was using powerful metaphors to explain His *function*. He is the *way* of access, *like* a door. He is the *source* of spiritual life, *like* a vine. The disciples understood this. Yet, when the *exact same* grammatical and contextual structure appears ("This *is* my body"), these same interpreters suddenly abandon their common sense and insist on a "physical literalism." This is a profound contradiction. If Christ's *entire ministry* was filled with such metaphors ("ye are the salt of the earth," "I am the bread of life," "that rock was Christ"), on what basis do they isolate *this one* phrase as non-metaphorical? There is no scriptural basis. The only reason to do so is to uphold a "commandment of men" (Matthew 15:9) and a "tradition" (Mark 7:13) that was invented over a thousand years *after* Christ spoke the words.

Scripture References: John 10:9; John 15:1; John 6:35; John 6:63; Matthew 5:13; 1 Corinthians 10:4; Galatians 4:24; Matthew 26:26.

Anticipated Rebuttals: The only **rebuttal** is one of **Special Pleading**. Proponents will argue that the "I am" statements (door, vine, bread) were *parables* or *discourses*, but that the Lord's Supper was the institution of a *sacrament*, and the language must therefore be "different." They will claim that the context of the Passover, a solemn event, demands a non-metaphorical reading. This argument is baseless. The Passover itself was *full* of metaphors. The "blood" on the doorpost was a "token" (Exodus 12:13), a *representation* of the death that was to be "passed over." The "unleavened bread" was a *metaphor* for the "haste" with which they left Egypt. The entire supper was a "memorial" (Exodus 12:14). Christ was simply replacing the *old metaphors* of the Passover with the *new metaphors* of His own body and blood.

Churches Teaching Fallacies: This "literalism" error, as it applies to the supper, originates with the **Roman Catholic Church** (codified in 1215 AD) and was retained by **Martin Luther** (c. 1529). They are the only major branches of Christendom that insist on taking *this* metaphor literally while allowing all others to be metaphors. This contradictory interpretation is a "tradition" that "maketh the word of God of none effect" (Mark 7:13).

Verses of Apparent Support: Matthew 26:26 ("This is my body"); 1 Corinthians 11:29 ("not discerning the Lord's body").

Verses of Correction: John 10:9; John 15:1; John 6:63; Matthew 5:13; 1 Corinthians 10:4; Galatians 4:24; Mark 7:13; John 6:51-53.

Logical Fallacy Analysis: The error is a profound case of **Special Pleading**. This fallacy is committed when a person applies a rule or standard to one situation, but refuses to apply that same standard to another, similar situation, without a valid reason. In this case, the "rule" is: "We interpret Christ's 'I am' statements as metaphors (door, vine, bread, light)." But when they get to "This is my body," they *make a special exception* and demand a physical literalism, even though the context (Christ's body sitting at the table) makes it the *most* obvious metaphor of all. This is like a literary critic who agrees that "the world is a stage" is a metaphor, but insists "all the men and women are merely players" must mean they are all card-carrying members of an acting guild.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **anti-intellectual assumption that "literal" is "more faithful."** This philosophy, often disguised as "simple faith," argues that to "believe" in a metaphor is a "weaker" faith than to "believe" in a physical impossibility. This is false. True faith is not about *believing* in a physical miracle (like bread turning to flesh); true faith is about *understanding* the spiritual *truth* the metaphor is pointing to: that Christ's "once for all" sacrifice (Hebrews 10:10) is our *only* source of life. The literalist is "ever learning" but "never able to come to the knowledge of the truth" (2 Timothy 3:7) because they are stuck on the *physical symbol*.

Question 69. If Christ consistently used metaphors, why would "This is my body" be interpreted as a physical literalism, contrary to the visible evidence?

Answer 69. Topical Bible Study Correction (KJV): This interpretation is a **relic of Roman Catholic superstition** that was retained by Martin Luther due to his ingrained tradition. It is interpreted this way not because the *Bible* demands it, but because a *man-made religious system*

requires it. The plain text of the KJV, harmonized with all of scripture, refutes this literalism. The visible evidence in the room—Christ's *actual body* sitting at the table—*proves* it was a metaphor. So why insist on it? The answer is **power**. A ritualistic, clergy-based system needs *mystical power* to justify its existence. The clergy must have something "magical" to do that the laity cannot. By claiming the power to "consecrate" the elements and make Christ *physically* present (either by Transubstantiation or Consubstantiation), the clergy creates a "sacrament" that *they alone* can control. This turns the clergy from "servants" into "gatekeepers" of grace. It is "will worship" (Colossians 2:23) and a "commandment of men" (Matthew 15:9) that has nothing to do with Sola Scriptura and everything to do with "making merchandise" (2 Peter 2:3) of the people. It is a "tradition" that "maketh the word of God of none effect" (Mark 7:13).

Scripture References: Matthew 15:9; Mark 7:13; Colossians 2:23; 2 Peter 2:3; Acts 20:29-30; Matthew 23:5.

Anticipated Rebuttals: The **rebuttal** is one of "pious denial." Proponents will deny that it is about "power," claiming it is about "faithfulness" to Christ's words. They will argue that they are *not* performing magic, but are "humbly accepting the mystery" that Christ has given. This sounds pious, but it is a "shew of wisdom" (Colossians 2:23). The "mystery" they are accepting is not one from the KJV; it is one *invented by medieval philosophy*. The true "mystery" of the KJV is "Christ in you, the hope of glory" (Colossians 1:27)—an *inward, spiritual* reality, not an *outward, physical* ritual that a priest controls.

Churches Teaching Fallacies: This error was born in the "dark ages" of pagan-Christian syncretism and was finally codified by the **Roman Catholic Church** at the Fourth Lateran Council (1215 AD) as "Transubstantiation." This was a doctrine of *power*, allowing the church to control the "means of grace." **Martin Luther**, while rightly "protesting" many Catholic errors, was "blind" to this one. At the Marburg Colloquy (1529), he stubbornly wrote "This IS my body" on the table and refused to fellowship with Zwingli, who held the simple, KJV-based memorial view. This act of stubborn tradition, not Sola Scriptura, cemented this "relic of superstition" as a core doctrine of the **Lutheran Church**.

Verses of Apparent Support: Matthew 26:26; 1 Corinthians 11:29.

Verses of Correction: Mark 7:13; Matthew 15:9; Colossians 2:23; John 6:63; John 10:9; Hebrews 10:10-12.

Logical Fallacy Analysis: The error is a classic **Appeal to Tradition**. This fallacy argues that a belief is true simply because it is *old* and has been *held by many*. The proponent of physical presence argues, "The church has believed this for centuries." This is a "commandment of men." The *age* of an error does not make it a *truth*. The lie of Satan ("ye shall not surely die") is the *oldest* "tradition" of all. This is like arguing that a counterfeit coin is genuine, not because it matches the original, but simply because it has been in circulation for a very long time. Truth is not determined by a *calendar*; it is determined by the *KJV*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Sacerdotal assumption that "grace" must be dispensed by**

a *priest*. Sacerdotalism (from the Latin *sacerdos*, "priest") is the philosophy that a special class of "holy men" is required to mediate between God and the people. This philosophy is the engine of all pagan religion. The "physical presence" doctrine is a sacerdotal *tool*. It makes the simple, memorial "feast of charity" (Jude 1:12) impossible, and *requires* a priest to "make" the sacrament. This is a "tradition of men" that denies the KJV truth of the "priesthood of all believers" (1 Peter 2:9).

Question 70. In John 6:63, how did Jesus Himself define "eating his flesh" when He said, "the words that I speak unto you, they are spirit, and they are life"?

Answer 70. Topical Bible Study Correction (KJV): Jesus Himself provided the divine key to unlock His "hard saying" about "eating his flesh" and "drinking his blood." After the carnal-minded disciples were offended at the *physical literalism* of this concept (John 6:52, 60), Jesus corrected them directly. He explained, "It is the **spirit** that quickeneth; the **flesh profiteth nothing**" (John 6:63). He explicitly states that a *physical* or *fleshly* eating of His body would be **useless**. It "profiteth nothing." He then defines the *true* meaning of "eating" and "drinking" Him: "the **words** that I speak unto you, they are **spirit**, and they are **life**." Therefore, to "eat his flesh" and "drink his blood" is a *spiritual* act, not a physical one. It is a metaphor for *believing His words*. It means to fully accept, internalize, trust, and "feed upon" His "words" and the "once for all" sacrifice (Hebrews 10:10) those words describe. This single verse, spoken by Christ Himself, is a direct and final refutation of *any* doctrine—Catholic or Lutheran—that claims a *physical* or *fleshly* presence or benefit from *physically* eating the elements of the supper. The "flesh" (the bread, the ritual) "profiteth nothing"; it is the "spirit" (the faith in His words) that "quickeneth" (gives life).

Scripture References: John 6:63; John 6:35; John 6:51-58; Hebrews 10:10; John 17:17.

Anticipated Rebuttals: The **rebuttal** from sacramentalists is to "divide" the "discourse" in John 6 from the "institution" of the supper in Matthew 26. They will argue that John 6 is "just a metaphor about faith," but that Matthew 26 is a *literal* command about the *supper*, and that the two are unrelated. This is a desperate act of "wresting... the scriptures" (2 Peter 3:16). The "bread of life" discourse in John 6 is the *theological foundation* for the supper. It is *impossible* that Christ would spend an entire chapter defining "eating his flesh" as a *spiritual* act of *believing His words*, and then, at the supper, *reverse* His own definition and command a *physical* act that He had already declared "profiteth nothing." The KJV harmonizes them: we "eat" His flesh *spiritually* (by faith), and we *remember* that act *physically* (in the supper).

Churches Teaching Fallacies: This error of *disconnecting* John 6 from Matthew 26 is a "commandment of men" taught by the **Roman Catholic Church** and the **Lutheran Church**. They *must* separate these passages to protect their tradition. If John 6:63 is the *key* to Matthew 26:26 (which it is), then their entire doctrine of "physical presence" (Transubstantiation and Consubstantiation) is proven to be a "vain" tradition (Matthew 15:9) that is *directly refuted* by Christ's own words. This error originates with those "disciples" in John 6:66 who "went back, and walked no more with him" because they were *carnal literalists* who could not understand the *spiritual* truth.

Verses of Apparent Support: John 6:53-56; Matthew 26:26.

Verses of Correction: John 6:63; John 6:35; John 6:68; Mark 7:13; 2 Peter 3:16.

Logical Fallacy Analysis: The error is the **Fallacy of the Excluded Middle** (a type of False Dilemma). The carnal mind in John 6 (and in sacramental churches) sees only two options: (A) "eating his flesh" is literal cannibalism, or (B) the "supper" is a "vain" ritual. They reject (A) as absurd, so they "flee" to a "mystical" literalism (Consubstantiation) to *give* the ritual "power." The KJV provides the *true* third option they "exclude": (C) The "supper" is a *memorial* (Luke 22:19), and its "power" is not in the *bread*, but in the *remembrance* and *proclamation* of the "words" that "are spirit, and are life."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Physicalist assumption that "truth" must be "tangible."** The carnal mind (Romans 8:7) is "enmity against God" and cannot "receive the things of the Spirit of God... for they are spiritually discerned" (1 Corinthians 2:14). The carnal mind demands a *physical* ritual, a *tangible* object, something it can *touch* and *taste*. It "profiteth nothing." Christ's "words... are spirit." The call of the gospel is to abandon this *carnal, physical* religion and embrace the *spiritual* reality of faith in His *words*.

Question 71. What was Christ's explicit command and purpose for the supper in Luke 22:19?

Answer 71. Topical Bible Study Correction (KJV): Christ's command was simple, and His purpose was explicit and unambiguous. After giving the bread, He said, "**this do in remembrance of me.**" The purpose of the Lord's Supper is **remembrance**. It is a *memorial*. It is a backward-glancing act of proclamation, gratitude, and "shew[ing] the Lord's death till he come" (1 Corinthians 11:26). It is *not* a forward-glancing act of receiving new grace, nor is it a mystical re-enactment of the sacrifice. We are commanded to "do this" to *remember* His body, broken for us. We are to "do this" to *remember* His blood, shed for us. It is the New Covenant's "Passover," which *itself* was a "memorial" (Exodus 12:14) to celebrate a "once for all" deliverance that was *finished*. A "remembrance" is not a "re-enactment." A "memorial" is not a "sacrifice." The doctrine of Consubstantiation, by insisting on a "physical presence," fundamentally confuses this simple command. It turns a *memorial* into a *mystical ritual*, shifting the focus from the *believer's act of remembering* to the *priest's act of consecrating*. This is a "commandment of men" (Matthew 15:9) that *adds to* and *corrupts* the simple, KJV command.

Scripture References: Luke 22:19; 1 Corinthians 11:24-26; Exodus 12:14; Hebrews 10:10-12.

Anticipated Rebuttals: The **rebuttal** is that the word "remembrance" (Greek: *anamnesis*) has a "deeper, sacrificial meaning." Proponents of sacramentalism (both Catholic and Lutheran) will argue that "remembrance" does not just mean "to mentally recall," but "to make present" the sacrifice. This is a "shew of wisdom" (Colossians 2:23) that is entirely false. It is an *eisegesis* (reading *into* the text) based on later, non-biblical traditions. When the KJV uses "remembrance," it means "remembrance" (e.g., "there is a remembrance again made of sins every year," Hebrews

10:3). Christ's command was simple: "remember me." He did not say, "re-enact me" or "make me physically present."

Churches Teaching Fallacies: This error of *redefining "remembrance" into "re-enactment"* is the core of **Roman Catholic** eucharistic theology (c. 1215 AD), which teaches the Mass is a *literal* re-presentation of the sacrifice of Calvary. The **Lutheran Church** (c. 1529) holds a "softer" version of this error. By insisting on the "physical presence," they *implicitly* argue that the "remembrance" is *dependent* on the "presence," thus turning a simple memorial into a complex, mystical sacrament. This is a "tradition" that "maketh the word of God of none effect" (Mark 7:13).

Verses of Apparent Support: Matthew 26:26 ("This is my body"); 1 Corinthians 11:27 ("guilty of the body and blood").

Verses of Correction: Luke 22:19; 1 Corinthians 11:24-26; Exodus 12:14; Hebrews 10:3; Hebrews 10:10-12.

Logical Fallacy Analysis: The error is the **Etymological Fallacy**. This fallacy argues that the "true" meaning of a word is its "original" or "secret" etymological root, rather than its *common and obvious meaning in context*. Sacramentalists will "dig" for a "deeper" meaning of "remembrance" to *force* it to mean "re-enact." This is "will worship." In the KJV, the "plain meaning" is the *true* meaning. This is like arguing that because the word "goodbye" etymologically comes from "God be with ye," that every time you say "goodbye" you are *actually* performing a priestly blessing. It is absurd.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Pagan assumption that "remembrance" requires "ritual."** In pagan religions, "remembering" a god (e.g., Tammuz, Osiris) meant *re-enacting* their "story" in a "mystery" play or ritual to "bring" the god's presence. This is *exactly* what sacramentalism does. The KJV's "remembrance" is a *Hebrew* concept, not a *pagan* one. It is a "feast of charity" (Jude 1:12), a joyful *meal* to *re-tell the story* of our deliverance—just as the Jews did at Passover. It is a feast, not a ritual.

Question 72. Is a "remembrance" of a past event the same as a mystical re-enactment or physical partaking of it?

Answer 72. Topical Bible Study Correction (KJV): No, they are **polar opposites**. A "remembrance" (Luke 22:19) is a conscious act of the *mind* and *heart*, recalling a *finished event* in the *past*. A "mystical re-enactment" is a ritualistic act of the *hands*, attempting to bring that event into the *present*. The KJV's supper is a *memorial*. We build a war *memorial* to **remember** the "once for all" sacrifice of the soldiers; we do not build it to *re-enact* the war or *physically partake* of the soldiers. The Lord's Supper is a memorial, not a magical ritual. It is a "feast of charity" (Jude 1:12) where we "shew the Lord's death till he come" (1 Corinthians 11:26). We *shew* it, *proclaim* it, and *remember* it. We do not *re-enact* it, *re-sacrifice* it, or *physically partake* of it. The sacrifice is **finished** (John 19:30). Christ has "sat down" (Hebrews 10:12). To suggest we must "re-enact" or "physically partake" of this sacrifice *again and again* is to deny that it was "once for all"

(Hebrews 10:10). It is a "tradition of men" (Mark 7:8) that "maketh the word of God of none effect" (Mark 7:13).

Scripture References: Luke 22:19; 1 Corinthians 11:26; John 19:30; Hebrews 10:10-12; Jude 1:12; Mark 7:8, 13.

Anticipated Rebuttals: The **rebuttal** is that "it is both." Proponents of sacramentalism will say, "It is a remembrance *and* a physical partaking." They will argue that the *way* we "remember" is *by* "physically partaking." This is a "commandment of men" (Matthew 15:9). It is a "shew of wisdom in will worship" (Colossians 2:23). The KJV gives *no* command to "physically partake" of Christ; it gives a command to "remember" Him. And Christ *Himself* defined "eating" Him as a *spiritual* act of *believing His words*, warning that the *physical* "flesh profiteth nothing" (John 6:63). The KJV's model is simple: we remember a *past* sacrifice, we do not *partake* of a *present* one.

Churches Teaching Fallacies: This "re-enactment" error is the "unbloody sacrifice" of the **Roman Catholic** Mass (c. 1215 AD). The **Lutheran** "Consubstantiation" (c. 1529) is a "half-way" error. While Lutherans *deny* it is a "re-sacrifice," their *insistence* on the "physical presence" for the "forgiveness of sins" *functionally turns it into one*. It becomes a ritual one performs to *get* grace, rather than a memorial one performs because one *has* grace. It is a "relic" of Catholicism that *perpetuates the same foundational error*: that the sacrifice is not *truly* finished and "once for all."

Verses of Apparent Support: 1 Corinthians 11:27 ("guilty of the body and blood"); 1 Corinthians 10:16 ("the communion of the body").

Verses of Correction: Hebrews 10:10-12; Luke 22:19; 1 Corinthians 11:26; John 6:63; John 19:30; Jude 1:12.

Logical Fallacy Analysis: The error is a **Category Error**. It confuses two different *categories* of action. "Remembrance" is in the *mental/spiritual* category (an act of the mind). "Partaking" is in the *physical* category (an act of the body). The sacramentalist takes the *physical* act of "eating bread" and *falsely assigns it* to the *spiritual* category, claiming it "conveys grace." This is like saying that *reading* a love letter is in the same *category* as *getting married*. One is an act of *remembrance*; the other is a *physical/legal* act. The KJV supper is a *remembrance*, not a *spiritual transaction*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Mystical assumption that "symbols" must "contain" the thing they represent**. This is ancient "sympathetic magic"—the idea that an "idol" *contains* the god, or that *eating* a part of a thing *transfers* its power. This is paganism, not KJV Christianity. In the KJV, a symbol *points* to a truth; it does not *contain* the truth. The bread *points* to His body; it does not *contain* His body. The "flesh profiteth nothing" (John 6:63).

Question 73. According to Hebrews 10:10, 12, was Christ's body offered "once for all"?

Answer 73. Topical Bible Study Correction (KJV): Yes. The KJV could not be more emphatic, definitive, and absolute on this point. "By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**" (Hebrews 10:10). And again, "But this man, after he had offered **one sacrifice** for sins **for ever**, sat down on the right hand of God" (Hebrews 10:12). The KJV uses this language to *permanently destroy* any "tradition of men" (Mark 7:8) that would attempt to *repeat, re-enact, or re-offer* that sacrifice. The offering is **singular** ("one sacrifice"). Its duration is **permanent** ("for ever"). Its repetition is **impossible** ("once for all"). This doctrine is the death blow to any "sacramental" system. The idea that Christ's "physical body" is "present" in the elements, to be "offered" (in the Mass) or "partaken of" (in Consubstantiation) *again and again, week after week*, is a direct and "vain" (Matthew 15:9) contradiction of the "once for all" finality of His "one sacrifice." It is a "will worship" (Colossians 2:23) that *denies* the finished work of the cross.

Scripture References: Hebrews 10:10; Hebrews 10:12; Hebrews 10:14; Hebrews 10:18; Hebrews 9:25-28; Hebrews 7:27; John 19:30.

Anticipated Rebuttals: The **Roman Catholic rebuttal** is to invent the term "unbloody sacrifice." They *admit* the "bloody" sacrifice was "once for all," but they claim the "Mass" is a *mystical, "unbloody" re-presentation* of that same sacrifice. This is a "philosophical" word-game, a "vain deceit" (Colossians 2:8). The KJV says "without shedding of blood is no remission" (Hebrews 9:22), so an "unbloody" sacrifice is *useless*. The **Lutheran rebuttal** is more subtle. They will *agree* the sacrifice was "once for all" and deny the supper is a "re-sacrifice." *However*, they teach that "forgiveness of sins" is *delivered* through the "physical presence" in the supper. This is a *contradiction*. If the sacrifice was "once for all," then the forgiveness it *purchased* was *also* "once for all," applied by *faith* (Acts 2:38, at baptism), not "re-applied" weekly through a *physical ritual*.

Churches Teaching Fallacies: This error is the **Roman Catholic** "Sacrifice of the Mass" (c. 1215 AD), which they call a "propitiatory" (sin-atoning) sacrifice for the living and the dead. This is "damnable heresy" (2 Peter 2:1). The **Lutheran Church** (c. 1529) holds a "half-way" version of this error. By *functionally* tying the "forgiveness of sins" to the *physical partaking* of the "sacrament," they "make the word of God of none effect" (Mark 7:13) and deny the "once for all" nature of the work.

Verses of Apparent Support: 1 Corinthians 11:27; John 6:53.

Verses of Correction: Hebrews 10:10; Hebrews 10:12; Hebrews 10:14; Hebrews 10:18; Hebrews 7:27; Hebrews 9:22.

Logical Fallacy Analysis: The error is a **Contradictory Premise** (also known as a "Logical Contradiction"). The sacramentalist is forced to hold two mutually exclusive ideas at the same time: (A) "The sacrifice was 'once for all,'" and (B) "We must 'partake' of the sacrifice 'physically' and 'repeatedly' to receive its benefits." This is a "commandment of men." If it was "once for all," it is *finished* and *cannot* be repeated. If it *must* be repeated (even in a "mystical" form), then it was *not* "once for all." The KJV's "remembrance" (Luke 22:19) solves this: we *remember* the "once for all" sacrifice; we do not *repeat* it.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Pelagian assumption that "grace" is a "substance" that can be "dosed"**. This philosophy (from Pelagius, c. 410 AD) sees grace not as God's *unmerited favor* (a legal status), but as a "power" or "fuel" (a substance) that is "infused" into us to *help* us be righteous. The sacraments (Mass, liturgy) are the "gas station" where you "fuel up" on this "substance." The KJV *never* speaks of grace this way. Grace is God's *favor*, which we have *permanently* "in him" (Ephesians 1:6, "accepted in the beloved").

Question 74. If the sacrifice was finished "once for all," why would a ritual be needed to re-enact it or physically impart it?

Answer 74. Topical Bible Study Correction (KJV): It would **not** be needed. In fact, any such ritual is a profound theological **insult** to the finished work of Christ. The very *existence* of a ritual designed to "re-enact" or "physically impart" the sacrifice implicitly teaches that the "once for all" sacrifice (Hebrews 10:10) was **not sufficient**. It suggests that the sacrifice *wears off* or that its benefits are not fully applied by *faith*, but must be "topped up" through a physical "commandment of men" (Matthew 15:9). This is the core error of *sacramentalism*. The KJV, by contrast, teaches that Christ's "one sacrifice" has "**perfected for ever** them that are sanctified" (Hebrews 10:14). The work is **done**. The believer is *already* "perfected." The believer is *already* "complete in him" (Colossians 2:10). The Lord's Supper, therefore, is not a "ritual" to *impart* grace; it is a "feast of charity" (Jude 1:12) to *remember* the grace that has *already been fully and finally given* "once for all" by faith. Any system that teaches you *need* the "sacrament" to "get" forgiveness is, by definition, a *false gospel* that denies the sufficiency of Christ's "one sacrifice."

Scripture References: Hebrews 10:10; Hebrews 10:12; Hebrews 10:14; Hebrews 10:18; John 19:30; Colossians 2:10; Jude 1:12; Matthew 15:9.

Anticipated Rebuttals: The **rebuttal** is that the ritual does not *add* to the sacrifice, but "applies" it. This is a "vain deceit" (Colossians 2:8). Proponents will argue that "faith" is the *internal* means of "applying" the sacrifice, and the "sacrament" is the *external* means. This is a "commandment of men" that has *zero* KJV support. The KJV's "application" of the sacrifice is "repent, and be baptized... for the remission of sins" (Acts 2:38)—a *one-time* act of faith. The KJV *never* commands a *repeated* ritual to "re-apply" forgiveness. God "will not impute sin" (Romans 4:8) to the believer; the account is *settled* and *covered*, "once for all."

Churches Teaching Fallacies: This "application" error is the foundation of **Roman Catholic** sacramental theology (c. 1215 AD), which *explicitly* teaches that the sacraments (Mass, Penance) "apply" grace. The **Lutheran Church** (c. 1529) teaches the *exact same error* in their Small Catechism, which states that in the "Sacrament," "forgiveness of sins... are *given us*." This teaches the believer that the sacrifice is *not* sufficient, and that they must "come back" to the "ritual" *again and again* to "get" the forgiveness that the KJV says they *already have* "in him" (Ephesians 1:7, "In whom we *have* redemption through his blood, the forgiveness of sins").

Verses of Apparent Support: 1 Corinthians 11:27; John 6:53; Matthew 26:28 ("for the remission of sins").

Verses of Correction: Hebrews 10:10-14; Hebrews 10:18; Colossians 2:10; Ephesians 1:7; Romans 4:8; Acts 2:38; Jude 1:12.

Logical Fallacy Analysis: The error is the **Fallacy of the Consequent** (also known as "Affirming the Consequent"). The logic is: "If a ritual is *from God*, it will *give grace*." (This is a false premise). "The Mass/Sacrament *gives grace*." (This is the unproven conclusion). "Therefore, the Mass/Sacrament is *from God*." This is "circular reasoning" based on a "commandment of men." The KJV model is: "If a ritual is *from God* (like baptism), it is an act of *obedience* that *follows* faith." The *act* itself does not "contain" grace; it is the *answer* of a "good conscience toward God" (1 Peter 3:21).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Pharmaceutical assumption that "forgiveness" is a "medicine" to be "dispensed."** This philosophy, common in all "priestly" religions, views the church as a *hospital* and the priest as a *doctor* who "dispenses" the "medicine" of "grace" (in a ritual) to "cure" the "sickness" of "sin." The KJV *never* uses this analogy. The KJV uses a *legal* analogy: the church is a *courtroom*, Christ is the *Advocate* (1 John 2:1), and "forgiveness" is a *verdict* ("not guilty") that is "once for all" (Hebrews 10:10).

Question 75. When Christ "sat down" (Hebrews 1:3, 10:12), what did this signify about His sacrificial work?

Answer 75. Topical Bible Study Correction (KJV): The fact that Christ "**sat down**" is one of the most profound and final truths of the KJV gospel. It is the divine declaration that **the work is finished**. The Old Covenant priests *never* sat down. The tabernacle had no chairs. Why? Because their work was *never* finished. They had to *stand*, "daily ministering and offering oftentimes the same sacrifices, which can **never** take away sins" (Hebrews 10:11). Theirs was a work of endless, repetitive, *ineffectual* ritual. But Christ, "by himself," "purged our sins," and then He "**sat down** on the right hand of the Majesty on high" (Hebrews 1:3). "This man, after he had offered **one sacrifice** for sins **for ever**, **sat down** on the right hand of God" (Hebrews 10:12). His *sitting* is the divine "full stop." It signifies that the *work is done*. The *sacrifice is complete*. The *atonement is finished* ("once for all"). Any religious system (like Roman Catholicism or Lutheranism) that, through its rituals, tries to get Christ "off His throne" and "back on the altar" (either "unbloodily" in the Mass or "physically present" in the bread) is a "commandment of men" (Matthew 15:9) that *denies* the finality of His "finished" (John 19:30) work.

Scripture References: Hebrews 10:11-12; Hebrews 1:3; Hebrews 10:10; Hebrews 10:14; John 19:30; Mark 16:19; Colossians 3:1.

Anticipated Rebuttals: The **rebuttal** is to "spiritualize" the "sitting." Proponents of sacramentalism will agree that He "sat down" *in heaven*, but they will claim that He "remains present" *on earth* in their "sacrament." This is a "tradition" (Mark 7:13) that "wrests" the scriptures. The entire *point* of the book of Hebrews is that Christ's "sitting" *ended* the "earthly" system of ritual. His "sitting" is not just a *location* (heaven), but a *status* (finished). To "call Him down" into a piece of bread is to *deny* His "finished" status and to *drag Him* (metaphorically) from His "throne" and back into the *ineffectual, standing* ministry of the Old Covenant priests.

Churches Teaching Fallacies: This "tradition of men" is the "Sacrifice of the Mass" of the **Roman Catholic Church** (c. 1215 AD), which *fundamentally denies* that Christ "sat down," and instead teaches that He must be "re-offered" (unbloodily) every day, by a *standing* priest. The **Lutheran Church** (c. 1529), by insisting on the "physical presence" to "deliver" forgiveness, *functionally* denies that the work is "finished," implying that the "sitting" Christ is not *enough* and that we need a *physically present* Christ in the bread.

Verses of Apparent Support: Matthew 26:26 ("This is my body"); 1 Corinthians 11:29.

Verses of Correction: Hebrews 10:11-12; Hebrews 1:3; Hebrews 10:10; Hebrews 10:14; John 19:30; Hebrews 10:18.

Logical Fallacy Analysis: The error is the **Fallacy of Division**. This fallacy assumes that what is true of a whole (Christ's divine "omnipresence") must be true of all its parts. The argument is: "Christ is God, and God is *everywhere* (omnipresent). Therefore, Christ is *physically present* in the bread." This is a "vain deceit." Christ's *divine nature* is omnipresent, but His *human body* is *not*. The KJV is clear that His *human body* "sat down" *at the right hand of God* (Mark 16:19). It is *not* "physically" in a piece of bread. To "confuse" the "natures" is a "commandment of men."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Ritualistic assumption that "God" must be "brought near."** This is the philosophy of the "idol" (Exodus 32:1, "make us gods, which shall go before us"). Man is *uncomfortable* with an "unseen" God who has "sat down" in a "heaven" we cannot see. So, he invents a *ritual* (a "commandment of men") to "bring God down" and "localize" Him in a *physical object* (a wafer, an idol, an ark) that he can *see* and *control*. This is "will worship" (Colossians 2:23).

Question 76. In 1 Corinthians 11:20-22, why did Paul rebuke the church's gathering?

Answer 76. Topical Bible Study Correction (KJV): Paul rebuked them because they had corrupted the **social nature** of the Lord's Supper, turning a "feast of charity" (Jude 1:12) into a display of **social division, selfishness, and gluttony**. He states, "When ye come together therefore into one place, this is **not** to eat the Lord's supper." Why? "For in eating every one taketh before other his **own supper**: and one is **hungry**, and another is **drunken**" (1 Corinthians 11:20-21). Their sin was *not* a "wafer problem." It was *not* that they "performed the liturgy incorrectly." Their sin was that the rich members were arriving, spreading out their "own supper," and "despising the church of God" (the *people*) by *shaming* their poor brethren, who had nothing (v. 22). This context is *critical*. It *proves* the "supper" was a **full, communal meal**. The problem was not "improper ritual," but "social abuse." They were "guilty of the body and blood" (v. 27) *not* because they "mishandled the wafer," but because they *despised the "body" of Christ—the church—for whom* He died.

Scripture References: 1 Corinthians 11:20-22; 1 Corinthians 11:27-29; 1 Corinthians 11:33-34; Jude 1:12; 2 Peter 2:13.

Anticipated Rebuttals: The **rebuttal** is to "spiritualize" the "supper" and "divorce" it from the "meal." Proponents of the "wafer" ritual will argue that the "Lord's Supper" was a *tiny, ritualistic crumb* that was *prefixed* to a *separate* "potluck meal" (which they call the "Agape Feast"). They claim Paul was *only* rebuking the "potluck," *not* the "supper" (the wafer). This is a "commandment of men" (Matthew 15:9) that *wrests* the scripture. Paul *defines* the "supper" as the *entire event* where "one is hungry, and another is drunken." He *never* makes a distinction between a "ritual" and a "meal." He calls the *whole thing* the "Lord's supper," and it was a *full meal* that they were *failing to share*.

Churches Teaching Fallacies: This "ritual" error is a "tradition of men" (Mark 7:8) from the **Roman Catholic Church** (c. 1215 AD), which *invented* the "wafer" (the "host") and *removed* the "supper" entirely. The **Lutheran Church** (c. 1520s) and most of Protestantism (Anglicans, Presbyterians, etc.) *kept* this "wafer and drop" tradition. By doing so, they *perpetuate* a "vain" ritual that *makes the KJV context* of "hungry" and "drunken" a *logical impossibility*.

Verses of Apparent Support: 1 Corinthians 11:23-25 (taken in isolation).

Verses of Correction: 1 Corinthians 11:20-22; 1 Corinthians 11:33-34; Jude 1:12; 2 Peter 2:13.

Logical Fallacy Analysis: The error is a **Contextomy** (Quoting out of Context). Sacramentalists will *only* quote the "institution" verses (1 Cor 11:23-25), "This is my body," etc. They will *deliberately ignore* the *preceding* verses (v. 20-22) which *define the context* as a full meal where people were "hungry" and "drunken." By "cutting out" the context, they "change" the meaning. This is like quoting "Judas... went and hanged himself" and "Go, and do thou likewise" and "what thou doest, do quickly," to "prove" the Bible commands suicide. It is a "damnable" (2 Peter 2:1) distortion of the text.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic assumption that the "physical" is "unspiritual."** This philosophy (an early heresy) taught that the "spirit" (the "ritual") was "holy," but the "flesh" (the "meal") was "profane." This is why the church (c. 300-400 AD) *separated* the "supper" from the "meal"—they were *ashamed* of the "messy" "physicality" of a *real meal*. But the KJV *commands* the "physical" meal: "tarry one for another" (1 Cor 11:33). The "feast of charity" (Jude 1:12) is *both* physical *and* spiritual.

Question 77. Is it possible for "one is hungry, and another is drunken" (1 Corinthians 11:21) if the Lord's Supper is only a wafer and a drop?

Answer 77. Topical Bible Study Correction (KJV): It is **utterly impossible**. This single verse, all by itself, **proves** that the apostolic Lord's Supper was a **full, communal meal**. You cannot get "drunken" on a thimble-sized, symbolic "drop" of wine. You cannot remain "hungry" *after* a "wafer," because you were *already* hungry *before* it. The problem Paul is addressing—"hunger" and "drunkenness"—is only *possible* in the context of a **real meal** (a "supper") where **real food** and **real drink** are being consumed in *substantial* quantities, and, tragically, *not* being shared properly. Any church that practices the "wafer and drop" ritual is practicing a ceremony that *makes the KJV's description of the problem* (hunger and drunkenness) a *logical absurdity*. Therefore,

whatever that "wafer" ritual *is*, it is **not** the "Lord's supper" (1 Corinthians 11:20) that Paul was describing. It is a "tradition of men" (Mark 7:8) that has "made the word of God of none effect" (Mark 7:13) by "removing" the "supper" from the "supper."

Scripture References: 1 Corinthians 11:21; 1 Corinthians 11:20; 1 Corinthians 11:33-34; Jude 1:12.

Anticipated Rebuttals: The **rebuttal** is an act of "intellectual gymnastics." Proponents of the "wafer" ritual are *forced* to argue that the "Lord's Supper" (v. 20) and "his own supper" (v. 21) are *two different meals*. They *invent* a "two-meal" theory: that the Corinthians would *first* perform the "Lord's Supper" (the "wafer ritual") and *then* eat "their own supper" (the "potluck"). They claim Paul was *only* rebuking the "potluck." This is a "vain deceit" (Colossians 2:8). Paul *defines* "his own supper" as the *reason why* "it is *not* to eat the Lord's supper." It is *one event* that has been *corrupted* by selfishness.

Churches Teaching Fallacies: This "wafer" ritual is a "commandment of men" (Matthew 15:9) invented by the **Roman Catholic Church** (c. 1215 AD) and *retained* by the **Lutheran Church** (c. 1520s) and most of Protestantism. By retaining the "wafer" (or "crumb"), they "sever" themselves from the KJV's clear context. They are *forced* to "wrest" the scripture (2 Peter 3:16) and *invent* the "two-meal" theory to *defend* their tradition, because the *plain reading* of the text ("hungry," "drunken") *condemns* their tradition as non-scriptural.

Verses of Apparent Support: (None. The "wafer" has no KJV support).

Verses of Correction: 1 Corinthians 11:20-22; 1 Corinthians 11:33-34; Jude 1:12; Mark 7:13.

Logical Fallacy Analysis: The error is an **Argument from Incredulity** (a form of "Special Pleading"). The proponent of the "wafer" ritual *cannot believe* that the "holy" "Lord's Supper" could be a "messy" "potluck meal." It seems too "unspiritual" to them. Because *they* are "incredulous" (they can't believe it), they *invent* the "two-meal" theory to *protect* their "holy" (man-made) ritual from the "profane" (KJV-commanded) "supper." This is "will worship" (Colossians 2:23). This is like a person who *cannot believe* that Jesus, the "King of Kings," would be a "carpenter."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Ascetic assumption that "feasting" is "unholy."** This philosophy (common in Gnosticism and later monasticism) teaches that the "spirit" is "holy" but the "body" is "profane," and that "denying" the body (fasting, "eating a wafer") is *more spiritual* than "indulging" the body (eating a "supper"). The KJV *condemns* this philosophy as a "doctrine of devils" (1 Timothy 4:1-3, "commanding to abstain from meats"). The KJV's "supper" is a "feast of charity" (Jude 1:12), a *joyful* celebration, not a *somber, ascetic* ritual.

Question 78. Does the context of 1 Corinthians 11:20-34 describe a ritualistic crumb or a full, communal supper?

Answer 78. Topical Bible Study Correction (KJV): The context undeniably and exclusively describes a **full, communal supper**. The "ritualistic crumb" (the wafer) is an *invention* of later "tradition" (Mark 7:8) that is *impossible* to find in this text. Every piece of contextual evidence in the KJV points to a *full meal*:

1. He calls it a "**supper**" (v. 20, 21) — the main, evening meal.
2. The *problem* is that some are "**hungry**" (v. 21) — a problem *impossible* with a wafer.
3. The *problem* is that some are "**drunken**" (v. 21) — a problem *impossible* with a "drop."
4. Paul rebukes them for having "houses to **eat** and to **drink** in" (v. 22), implying the *church gathering* was for *eating and drinking*.
5. Paul's *solution* is to "**tarry one for another**" (v. 33) — a command that only makes sense for a *shared meal* (a "potluck"), not a "wafer" ritual.
6. Paul's *solution* for "hunger" is to "**eat at home**" (v. 34) — meaning, "do not come to the *communal meal* and "devour" the food before the poor arrive." Every single verse of context confirms it was a *full, communal meal*. The "ritualistic crumb" is a "commandment of men" (Matthew 15:9) that has *no foundation* in the KJV.

Scripture References: 1 Corinthians 11:20-22; 1 Corinthians 11:33-34; Jude 1:12; Acts 2:46.

Anticipated Rebuttals: The only **rebuttal**, as stated before, is the *invention* of the "two-meal" theory (that v. 20 and v. 21 are "different suppers"). This is a "wresting" of the scriptures (2 Peter 3:16). The *plain reading* is that "in eating" (v. 21) *describes* the *corrupted manner* in which they were *failing* to "eat the Lord's supper" (v. 20). It is *one, corrupted meal*. Proponents will also *isolate* v. 23-25 ("This is my body") from the *context* (v. 20-22), claiming the "institution" (the "words") are *more important* than the "context" (the "meal"). This is a "vain deceit" (Colossians 2:8).

Churches Teaching Fallacies: This "tradition of men" (the "wafer") was invented by the **Roman Catholic Church** (c. 1215 AD) to "control" the "sacrament." It was *retained* by the **Lutheran Church** (c. 1520s) and most of Protestantism *out of tradition*, not *out of Sola Scriptura*. This is one of the *clearest* examples of where "tradition" (Mark 7:13) has "made the word of God of none effect." The KJV *commands* a "supper," and the "tradition" *substitutes* a "crumb."

Verses of Apparent Support: (None. The "wafer" has no KJV support).

Verses of Correction: 1 Corinthians 11:20-22; 1 Corinthians 11:33-34; Jude 1:12; Mark 7:8; Mark 7:13.

Logical Fallacy Analysis: The error is the **Fallacy of the Unfalsifiable Claim**. The "two-meal" theory is an "unfalsifiable" "commandment of men." It is an *ad-hoc* "rescue" "invented" to *save* the "wafer tradition" from the *clear KJV text* ("hungry," "drunken") that *refutes* it. There is *no* KJV

evidence *for* a "two-meal" theory; it exists *only* in the "tradition" of the "commentaries" of the churches that *practice* the "wafer" ritual. This is like a man who, when "proven" wrong, "invents" a "new, secret fact" that "saves" his argument, "a fact" that "no one else can see."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Ritualistic assumption that "less" is "more holy."** This is an *Ascetic* philosophy (see Q77). The "ritualist" believes that a *full meal* is "worldly" and "profane," while a *tiny crumb* (a "wafer") is "other-worldly" and "holy." This is "will worship" (Colossians 2:23). The KJV teaches the *opposite*: "every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Timothy 4:4). The *full meal* ("feast of charity") is the *God-commanded* "holy" event.

Question 79. What was Paul's solution in 1 Corinthians 11:33 ("when ye come together to eat, tarry one for another")? Does this command make sense for a wafer, or for a full meal?

Answer 79. Topical Bible Study Correction (KJV): Paul's solution was a simple, practical command for **social etiquette and brotherly love**: "Wherefore, my brethren, when ye come together to eat, **tarry one for another.**" This command means "wait for each other." It is a command to ensure the "feast of charity" (Jude 1:12) is a truly *communal* event, not a "free-for-all" where the rich, who "arrived early," ate *their* "own supper" (v. 21) first and "shamed" (v. 22) the poor, working-class brethren who "arrived late." This command makes **zero sense** in the context of a "wafer and a drop." No one has to "tarry" for a wafer; it is *distributed* to all at the *same time* by the "clergy." The command to "tarry" is only logical and *necessary* in the context of a **full, potluck-style meal**, where people were arriving at different times and the *wealthier members* were *selfishly* starting the "supper" *without waiting* for the "body of Christ" (the *people*) to be "fully assembled." This *proves*, once again, that the "Lord's supper" (v. 20) *was* the "full meal."

Scripture References: 1 Corinthians 11:33; 1 Corinthians 11:21-22; 1 Corinthians 11:34; Jude 1:12.

Anticipated Rebuttals: The "**rebuttal**" is to *ignore* this verse. Proponents of the "wafer" ritual *never* preach on 1 Corinthians 11:33, because it *cannot* be "wrested" (2 Peter 3:16) to fit their "tradition" (Mark 7:13). If *forced* to comment, they will "re-apply" their "two-meal" theory (see Q78), claiming "tarry one for another" *only* applied to the "profane potluck" that *followed* the "holy wafer." This is a "vain deceit" (Colossians 2:8) and a "commandment of men" (Matthew 15:9) that has *zero* KJV support. Paul *defines* the *entire event* as the "coming together to eat" (v. 33).

Churches Teaching Fallacies: This is the "tradition of men" (Mark 7:8) of the **Roman Catholic Church** (c. 1215 AD), the **Lutheran Church** (c. 1520s), and all of institutional Protestantism that *practices the "wafer" ritual*. By "obeying" their *man-made tradition* (the "wafer"), they are *forced* to *disobey* (by "ignoring") the *KJV's command* ("tarry one for another" for a "supper"). They have "made the word of God of none effect through [their] tradition" (Mark 7:13).

Verses of Apparent Support: (None. The "wafer" tradition has no way to "explain" this verse).

Verses of Correction: 1 Corinthians 11:33-34; 1 Corinthians 11:20-22; Jude 1:12; Mark 7:13.

Logical Fallacy Analysis: The error is a **Willful Ignorance** (also known as "Slothful Induction"). This is the error of *deliberately ignoring the strongest evidence against* one's "tradition." The "wafer" proponent *knows* that "hungry," "drunken," and "tarry one for another" *refute* their "wafer" ritual. So, they *wilfully ignore* those verses and "focus" *only* on the "institution narrative" (v. 23-25). This is *not* "Sola Scriptura"; this is "Cherry Picking" (a "Suppressed Evidence" fallacy). This is like a man *knowing* his house is "built on sand" (Matthew 7:26) but *refusing* to "look at the foundation," and *insisting* that "everyone just look at the new paint."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Clerical assumption that "worship" is "something the priest does."** In the "wafer" ritual (both Catholic and Lutheran), "worship" is a *performance by the "clergy"* that the *laity "watches."* The "priest" *distributes* the "wafer." But the KJV's "supper," defined by "tarry one for another," is a *communal act* that the *people "do together."* It is a *horizontal* (brother-to-brother) "feast of charity" (Jude 1:12), not a *vertical* (priest-to-laity) "ritual of dispensing."

Question 80. What does Jude 1:12 call the gatherings of the early church where they feasted together?

Answer 80. Topical Bible Study Correction (KJV): Jude 1:12 gives us the proper, KJV-inspired name for this gathering. He warns of false teachers who are "spots in your **feasts of charity**, when they **feast with you...**" This is the Lord's Supper. It is a "**supper**" (1 Corinthians 11:20). It is a "**feast.**" And it is a feast **of charity** (Greek: *agape*, or "love"). This is the apostolic model: a **full, joyful, communal meal** shared "from house to house" (Acts 2:46) in "remembrance" (Luke 22:19) of Christ's finished work. The *somber, silent, ritualistic* "crumb and drop" ceremony of institutional religion, with its mystical overtones, is a *counterfeit* of the biblical "feast of charity." It has replaced a *joyful, communal "meal"* with a *solemn, individualistic "ritual"*. It has replaced a "feast" of *charity* (love) with a "shew" of *will worship* (Colossians 2:23). The KJV is clear: the early church *feasted* together.

Scripture References: Jude 1:12; 2 Peter 2:13; 1 Corinthians 11:20-22; Acts 2:46; Luke 22:19.

Anticipated Rebuttals: The **rebuttal** is to *deny* that the "feast of charity" *is* the "Lord's Supper." Proponents of the "wafer" ritual *invent* the "two-meal" theory (see Q78), claiming the "Lord's Supper" (the "wafer") and the "Feast of Charity" (the "potluck") were *two separate events*. This is a "commandment of men" (Matthew 15:9) with *zero* KJV support. 1 Corinthians 11 *proves* they were "one" event (the "supper") that was being *corrupted* by "selfishness" (v. 21). Jude 1:12 and 2 Peter 2:13 *confirm* this by describing the "feasting" *as* the "gathering."

Churches Teaching Fallacies: This "tradition of men" (the "wafer") that "denies" the "feast" is from the **Roman Catholic Church** (c. 1215 AD). The **Lutheran Church** (c. 1520s) and all "wafer-practicing" churches *perpetuate* this error, "making the word of God of none effect" (Mark 7:13). By *denying* the "feast," they *miss the entire point* of the "supper," which was *not* a "mystical"

ritual, but a *practical* "feast" of *charity* (love), where the "rich" were *commanded* to "tarry" (v. 33) and *share* their "supper" with the "poor."

Verses of Apparent Support: (None. The "wafer" tradition *denies* the "feast").

Verses of Correction: Jude 1:12; 2 Peter 2:13; 1 Corinthians 11:20-22, 33-34; Acts 2:46-47.

Logical Fallacy Analysis: The error is the **No True Scotsman** fallacy. The "wafer" proponent starts with a "tradition" (Mark 7:8): "The 'Lord's Supper' is a *solemn, holy ritual*." Then, the KJV presents *evidence* that refutes this: "The 'Lord's Supper' was a *messy, full meal* where people got 'drunken' ('No True Scotsman')." So, the "wafer" proponent "moves the goalpost" and says, "Well, then, that *messy meal* must not have been the *true* 'Lord's Supper'; that was just a 'feast of charity.'" This "twisting" (2 Peter 3:16) allows them to "protect" their "tradition" from the KJV.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic assumption that the "physical" is "profane"** (see Q77). The "ritualist" is *ashamed* of the KJV's "supper." They are *embarrassed* by "hungry" and "drunken." It seems too "worldly" to them. So, they "invent" a "cleaner," "more spiritual" ritual (the "wafer"). This is the "pride" of "will worship" (Colossians 2:23). The KJV *embraces* the "physical" meal ("tarry one for another") as the *very definition* of "spiritual" "charity" (love).

Question 81. Did Judas partake of the sop (John 13:27), and was he saved by it?

Answer 81. Topical Bible Study Correction (KJV): Yes, Judas Iscariot partook of the element directly from the hand of Christ, and this act stands as the single most devastating refutation of all sacramentalism. The KJV text is chilling in its clarity: "he giveth it to Judas Iscariot. And after the sop **Satan entered into him**" (John 13:26-27). This is the absolute inversion of the sacramental promise. Instead of imparting grace, this intimate act of partaking marked the final moment of betrayal and satanic possession. Judas was not saved; he was sealed for damnation. This one historical event proves, beyond any shadow of a doubt, that the physical elements of the supper—be it bread, sop, or wine—have **zero inherent, magical, or saving power**. Grace is not a substance that can be physically chewed or swallowed. Grace is a legal standing "in him," and it is received only by **faith**, which Judas, the "son of perdition," did not have. He participated in the ritual perfectly, he took the element from the "chief minister" Himself, and the only spiritual transaction that occurred was his complete surrender to the devil. This biblical fact dismantles any and all "commandments of men" that teach a physical ritual can confer or impart spiritual life. It proves that partaking "unworthily," as Paul would later warn in 1 Corinthians, is not merely a breach of etiquette but a demonstration of a heart that is not right with God—a heart that, like Judas, can go through the outward motions while being inwardly a "devil" (John 6:70).

Scripture References: John 13:26-27; John 6:70; 1 Corinthians 11:27-29

Anticipated Rebuttals: One common **rebuttal** is that Judas, as a "son of perdition," was never a true believer, so his partaking is irrelevant to how the "sacrament" works for a *real* Christian. This **rebuttal** completely misses the point. The issue is not Judas's spiritual state; the issue is the *element's* supposed power. If the bread and wine truly contain the physical presence of Christ

(Consubstantiation) or are a "means of grace," they should have *some* effect. Instead, they had *no* effect, or rather, the inverse effect. Satan entered *after* the sop, not before. A second argument is that this "sop" was not the "official" Lord's Supper, but just part of a Passover meal. This is a distinction without a difference. The argument of sacramentalism is that the "consecrated" element becomes a vehicle of grace. This event proves that a "blessed" element, given by Christ Himself, is powerless to save a man whose heart is not regenerated by faith.

Churches Teaching Fallacies: The primary proponents of this fallacy are the **Roman Catholic Church** and the **Lutheran Church**. Both teach, in different forms, that the Lord's Supper is a "sacrament" and a "means of grace" where Christ is physically or substantially present. This doctrine of "sacramentalism," the belief that physical rituals or objects can channel divine grace, was not a KJV-based, apostolic doctrine. It was a "commandment of men" that developed gradually over centuries, finding its philosophical roots in the mystery religions and being solidified in Christian tradition by theologians like **Augustine of Hippo (c. 354-430 AD)**, who argued for the objective power of the sacraments.

Verses of Apparent Support: Matthew 26:26, 28; 1 Corinthians 11:27

Verses of Correction: John 13:26-27; John 6:63; Luke 22:19; Hebrews 10:10-12

Logical Fallacy Analysis: The fallacy is **False Cause**. This fallacy assumes that because one event follows another, the first event *caused* the second. Sacramentalism teaches that because the ritual (partaking) is *followed* by a spiritual claim (grace), the ritual *caused* the grace. This is like a man tapping his head three times before a job interview and, upon getting the job, insisting that the tapping *caused* his success. He ignores the *real* causes—his qualifications, his preparation, and the interviewer's decision. The ritual of the supper is the "tapping"; true, saving grace comes from Christ's finished work, received *only* by faith, not by a physical act.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Mystical Materialism**, the belief that a spiritual, divine, and non-physical reality (grace) can be captured, contained within, and transmitted through a physical object (bread or wine). It is, in essence, a form of high-church "magic." It assumes that a priest or pastor, by saying specific words, can turn a physical thing into a spiritual conduit, making the *act* of swallowing the primary mechanism of grace rather than the *act* of believing in Christ's finished work.

Question 82. According to Acts 2:38, where is the "remission of sins" found: at baptism or at the Lord's Supper?

Answer 82. Topical Bible Study Correction (KJV): The King James Bible places the "remission of sins" at one, and only one, New Covenant ordinance: baptism. On the Day of Pentecost, when the crowds were convicted and asked what to do, Peter gave the "birthday" command of the church: **"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..."** (Acts 2:38). The KJV's grammar is precise. The *purpose* of repentance and baptism is "for the remission of sins" and to "receive the gift of the Holy Ghost." This is the front door of the church. This is the "once for all" act of obedience, grounded in faith and repentance, where our

sins are washed away. By contrast, the Lord's Supper is never, in any verse, connected to *receiving* forgiveness. Instead, it is a **memorial** (Luke 22:19) and a "feast of charity" (Jude 1:12) engaged in by those who *already have* the remission of sins. We are baptized *once* to have our sins remitted; we take the supper *often* to remember the sacrifice that made that remission possible. To teach that the Lord's Supper is a "sacrament" that *imparts* grace or forgiveness is a "commandment of men" that fundamentally confuses the entry requirements of the New Covenant with the ongoing fellowship of it. It demotes the power of baptism and assigns a mystical, unbiblical power to the supper.

Scripture References: Acts 2:38; Luke 22:19; Jude 1:12; 1 Corinthians 11:25-26; Hebrews 10:10-12

Anticipated Rebuttals: The primary **rebuttal** is that the Lord's Supper is a "means of grace" for *ongoing* forgiveness of sins committed *after* baptism. This is a human invention to justify a ritual. The KJV's model for ongoing forgiveness is not a mystical ritual, but direct, personal confession and repentance: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We do not need a priest or a "sacrament" to maintain our standing; we need to "come boldly unto the throne of grace" (Hebrews 4:16). A second argument is that Christ's words, "This is my blood... which is shed for many for the remission of sins" (Matthew 26:28), mean the *cup itself* brings remission. This is twisting the text. Christ is explaining what His blood *achieved* on the cross, not what the *cup* does in a ritual. The cup is a *remembrance* of that blood, not a re-application of it.

Churches Teaching Fallacies: This error is central to the **Roman Catholic Church**, which teaches the Mass is a propitiatory sacrifice that can remit sin. The **Lutheran Church**, in its catechisms, also teaches that the supper "gives forgiveness of sins, life, and salvation," a direct contradiction of the KJV's apostolic pattern. This doctrine of "sacramentalism" began to creep in during the 2nd and 3rd centuries, but was fully codified by men like **Thomas Aquinas (c. 1225-1274)**, who built a vast philosophical system that centered a priest's power in his ability to administer grace through these physical, sacramental acts.

Verses of Apparent Support: Matthew 26:28; 1 Corinthians 11:29-30

Verses of Correction: Acts 2:38; 1 John 1:9; Hebrews 4:16; Luke 22:19; Jude 1:12

Logical Fallacy Analysis: The fallacy is **Red Herring**. The KJV sets up a clear, linear path: faith and repentance lead to baptism for the remission of sins. The sacramentalist argument, by claiming the supper *also* gives forgiveness, is a red herring that *redirects* the inquirer away from the primary, foundational command. It is like asking a doctor, "What is the cure for this disease?" and the doctor replies, "This one-time vaccination will cure you." A bystander then interrupts, "This daily vitamin pill *also* cures you!" The bystander's claim is a dangerous distraction; it not only confuses the patient but devalues the true, one-time cure by equating it with a daily supplement.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Ritualism**, the belief that a spiritual state (forgiveness) is dependent upon the correct and repeated performance of an external ceremony. It

assumes that God's grace is not a "once for all" legal declaration (imputed righteousness) but a "leaky bucket" that must be continually "refilled" by a priest or pastor administering a ritual. This non-biblical assumption turns the glorious freedom of the gospel into a treadmill of religious obligation, keeping the believer tethered to the institution and its "means of grace" rather than resting in the finished work of Christ.

Baptism – Infant Baptism vs. Believer's Baptism

Question 83. According to the Great Commission in Matthew 28:19, what is the first step commanded before baptizing?

Answer 83. Topical Bible Study Correction (KJV): The first, non-negotiable step is to **"teach all nations."** Christ's Great Commission is not a vague suggestion; it is a divine, chronological command. The KJV is precise: "Go ye therefore, and **teach** all nations, **baptizing** them..." The order is irreversible. First comes teaching. Then, and only then, comes baptizing. What is this "teaching"? It is the preaching of the gospel—the "excellency of the knowledge of Christ Jesus," His death for our sins, His burial, and His resurrection. This teaching is designed to produce a "disciple," which is what the word "teach" means in this context (to "make disciples"). One must first become a *student* and *follower* of Christ by hearing and understanding the Word. Baptism is the subsequent act of obedience for that student. This single, clear command from the Lord Himself builds an impassable wall against the tradition of infant baptism. Why? Because a human infant **cannot be taught** the gospel. It cannot be "made a disciple." An infant is incapable of understanding sin, righteousness, and judgment. Therefore, since an infant is incapable of fulfilling the *first* command, it is, by definition, an invalid candidate for the *second*. To baptize an entity that has not been, and cannot be, "taught" is to violate the plain, sequential command of Christ.

Scripture References: Matthew 28:19-20; Mark 16:15-16; Romans 10:14, 17

Anticipated Rebuttals: The primary **rebuttal** is that "teach all nations" is a general command, and that the "baptizing them" includes the infants *within* those nations as part of a "covenant" family. This argument imports a philosophical idea of "covenant theology" that is not present in the text. The text does not say "baptize all nations"; it says "teach all nations, baptizing *them*." The pronoun "them" clearly refers to the ones who have been *taught*. A second argument is that the command to "teach" is fulfilled *after* baptism, in the form of confirmation. This is a blatant reversal of Christ's explicit order. The text says, "teaching them to observe all things whatsoever I have commanded you" *after* the command to baptize, but this refers to ongoing discipleship for the *already-taught* and *already-baptized* believer. The initial "teaching" of the gospel *must* come first.

Churches Teaching Fallacies: This "commandment of men" is a foundational tradition of the **Roman Catholic Church** and was retained by the "Magisterial Reformers," most notably the **Lutheran Church** and **Presbyterian/Reformed** churches. The practice of baptizing infants was not apostolic; it entered the church centuries later as the doctrine of "original sin" was philosophically developed. **Augustine of Hippo (c. 354-430 AD)** was a key proponent, arguing that infants were *damned* for original sin and that baptism was the necessary, magical ritual to wash this "guilt" away, even without the child's knowledge or faith.

Verses of Apparent Support: Acts 2:39; Acts 16:15, 33; 1 Corinthians 1:16

Verses of Correction: Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37; Romans 10:17

Logical Fallacy Analysis: The fallacy is **Reversing Causality**. This is the error of flipping cause and effect. Christ's command is clear: Teaching (Cause) -> Baptism (Effect). The tradition of infant baptism flips this on its head, arguing: Baptism (Cause) -> Teaching (Effect, in the form of later confirmation). It is like claiming that you can *graduate* (the ceremony) from college first, and *then* you can start taking the classes (the prerequisite). It makes no logical sense. The ceremony (baptism) is the *result* of completing the prerequisites (hearing, believing, repenting), not the *cause* of it.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Ritualistic Determinism**, the belief that a person's spiritual identity and future can be determined by a ritual performed *on* them by a third party, without their consent or participation. It treats the infant as a passive object and grace as a substance that can be "applied" like a vaccine. This non-biblical assumption is rooted in the "magic" of pagan mystery religions, not the responsible, faith-based commands of the KJV, which *always* requires a personal, conscious response from the individual.

Question 84. According to Mark 16:16, what is the first prerequisite before a person "is baptized"?

Answer 84. Topical Bible Study Correction (KJV): The first and absolute prerequisite is **belief**. Christ's own words establish an unbreakable link between faith and baptism: "**He that believeth** and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The sequence is divine, definitive, and irreversible. First, a person must "believe." This is the internal, conscious act of trusting in the gospel message. Then, as an outward expression of that belief, that person "is baptized." Belief is the root; baptism is the fruit. Belief is the cause; baptism is the effect. The verse does not say, "He that is baptized and later believes." It explicitly yokes the two actions, with belief coming first. This verse, all by itself, dismantles the tradition of infant baptism. A human infant is, by its very nature, **incapable of belief**. It cannot "hear" the word of God with understanding (Romans 10:17) and therefore cannot *believe* the gospel. To baptize an infant is to baptize an *unbeliever*. Christ's command makes no provision for this. In fact, He gives the negative case: "he that believeth not shall be damned." The entire focus of the Great Commission is on *belief* as the dividing line for eternity, and baptism is the commanded act for the *believer*.

Scripture References: Mark 16:16; Acts 8:36-37; Romans 10:17; Acts 16:31, 34; Colossians 2:12

Anticipated Rebuttals: A common **rebuttal** is to claim this verse "doesn't say 'he that is *not* baptized shall be damned,'" arguing this "proves" baptism isn't necessary at all. This misses the point entirely. The question is not about the *necessity* of baptism (which other verses affirm), but about its *prerequisites*. The verse establishes who is a valid candidate for baptism: a *believer*. A second argument, often used by Lutherans, is that God *creates* faith *in* the infant *through* the act of baptism. This is a "commandment of men" for which there is not a single supporting verse. It is

a mystical, philosophical invention designed to *force* the text to fit the tradition. The KJV's model is clear: faith comes by *hearing* the Word (Romans 10:17), not by being sprinkled with water.

Churches Teaching Fallacies: The **Lutheran Church** is a primary source of this error, having inherited it from the **Roman Catholic Church**. Martin Luther himself wrestled with this, but ultimately, rather than abandon the tradition, he *invented* the non-biblical doctrine of "infant faith" (or that baptism *creates* faith) to justify it. This philosophical maneuver was necessary to preserve his political and institutional church structure, which, like Rome's, was built on baptizing all citizens at birth. This tradition, originating in the 3rd and 4th centuries with men like **Augustine of Hippo (c. 354-430 AD)**, was a tool of statecraft and societal control, not a KJV doctrine.

Verses of Apparent Support: Acts 2:39; Mark 10:14; Acts 16:15

Verses of Correction: Mark 16:16; Acts 8:37; Romans 10:17; Acts 16:32, 34; Acts 2:38

Logical Fallacy Analysis: The fallacy is **Special Pleading**. This is the error of applying a different standard to your own belief than you apply to others. When it comes to salvation, proponents of this error will agree that faith is necessary for an *adult*. But for an *infant*, they suddenly *change the rules*. They create a "special case" where the prerequisite of belief is waived or mystically supplied, all to protect their tradition. It is like a judge who enforces the law for all citizens, but when his own son is caught, the judge says, "For my son, the law of 'thou shalt not steal' doesn't apply." This is an inconsistent and unjust standard. If belief is the prerequisite, it is the prerequisite for *everyone*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Sacramentalism**, which is the belief that the *ritual itself* has inherent power. It assumes that the "sacrament" of baptism is a magical act that *causes* a spiritual change, regardless of the recipient's state of mind. This is why they believe a priest can "create faith" in an infant by applying water. This is a non-biblical, "will worship" idea. The KJV teaches that the power is not in the *water*; the power is in the *faith* of the one being baptized, a faith that is "of the operation of God" (Colossians 2:12).

Question 85. According to Peter's command on Pentecost in Acts 2:38, what must one do before being "baptized every one of you"?

Answer 85. Topical Bible Study Correction (KJV): The first, non-negotiable command is to **"Repent."** Peter's command, delivered under the full inspiration of the Holy Ghost, lays out the divine blueprint for entry into the New Covenant. When the convicted crowds asked, "Men and brethren, what shall we do?" (Acts 2:37), Peter did not say "baptize your children." He gave a two-part command to the *adults* who were "pricked in their heart": first, **"Repent,"** and second, "be **baptized** every one of you." Repentance is a conscious, cognitive, and willful act. It is a *change of mind* about sin, self, and the Saviour. It is an adult decision to turn *from* a life of sin and turn *to* God. A human infant is utterly **incapable** of this. An infant cannot repent because it has no *knowledge* of sin, no *consciousness* of having violated God's law, and no *will* to turn from it. Furthermore, as Deuteronomy 1:39 makes clear, a "little one" is not even held accountable *for* sin, having "no knowledge between good and evil." Therefore, to baptize an infant "for the remission of sins" is a theological absurdity. It applies a solution (baptism) for a problem (accountable sin)

to a subject (the infant) who is *incapable* of the *prerequisite* (repentance). It is a "vain" ritual, a "commandment of men" that makes the word of God of none effect.

Scripture References: Acts 2:37-38; Deuteronomy 1:39; 1 Peter 3:21; Matthew 3:7-8

Anticipated Rebuttals: The primary **rebuttal** is to appeal to Acts 2:39, "For the promise is unto you, and to **your children**..." Proponents of infant baptism claim this *proves* the command applies to babies. This is a deliberate twisting of the text. The verse continues, "...and to all that are afar off, **even as many as the Lord our God shall call**." The "children" are in the same category as those "afar off" (the Gentiles): they are included in the promise *when they are called*—and that "call" is the gospel, which they must *hear, believe, and repent to*. The promise is not an *automatic, hereditary* right. A second argument is that "original sin" makes the infant guilty and in *need* of repentance, which the baptismal ritual *supplies* for them. This is pure, unsubstantiated mysticism. The KJV teaches that repentance is an *act* one performs, not a *state* one is mystically given in a ritual.

Churches Teaching Fallacies: This tradition of non-repenting baptism is a core error of the **Roman Catholic Church** and was uncritically retained by the **Lutheran Church**, the **Anglican Church**, and other "Magisterial" Protestant denominations. This practice is inextricably linked to the Augustinian doctrine of "Original Sin," which was formally articulated by **Augustine of Hippo (c. 354-430 AD)**. He argued that an unbaptized infant was damned, thus creating the "necessity" for a ritual that could be performed on a non-repenting subject. This entire system is a philosophical invention, not a KJV doctrine.

Verses of Apparent Support: Acts 2:39; Mark 10:14; Colossians 2:11-12

Verses of Correction: Acts 2:38; Mark 16:16; Matthew 28:19; Deuteronomy 1:39; 1 Peter 3:21

Logical Fallacy Analysis: The fallacy is **Moving the Goalposts**. The KJV sets up a clear requirement: one must *repent* to be baptized. The proponents of infant baptism, knowing an infant cannot repent, *move the goalposts*. They substitute a "proxy" repentance (spoken by godparents) or claim the ritual *itself* is a form of repentance. This is like a contest where the rule is "you must be 6 feet tall to enter," and when a 3-foot-tall child arrives, his father says, "He's standing on his brother's shoulders, so *together* they are 6 feet tall." This is cheating. The rule was clear, and it was not met. The church *invented* a proxy system to get around the KJV's clear command.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Hereditary Guilt**, a concept formalized by Augustine. This is the non-biblical idea that an infant is born *legally guilty* and *condemned* for the sin of Adam, not just born *with a fallen nature*. This philosophical assumption (which the KJV refutes) *creates* a "problem" that needs a "solution." The "solution" they invented was **Sacramentalism**, the ritual of infant baptism. The entire doctrine is a house of cards: a philosophical problem (hereditary guilt) is "solved" by a magical ritual (sacramental baptism), all of which is foreign to the KJV's model of personal accountability and personal repentance.

Question 86. Based on Matthew 28:19, Mark 16:16, and Acts 2:38, what are the three non-negotiable prerequisites for KJV baptism?

Answer 86. Topical Bible Study Correction (KJV): When we harmonize the foundational, clear, and direct commandments of Christ and His apostles, the King James Bible establishes an iron-clad, three-fold prerequisite for valid New Covenant baptism. These three pillars, which must be present in the candidate *before* they are baptized, are not suggestions; they are the divine requirements. First, one must be **Taught** (Matthew 28:19, "Go ye therefore, and **teach** all nations, baptizing them..."). This is the prerequisite of *understanding*. A person must hear the gospel of Christ's death, burial, and resurrection. An infant cannot be taught. Second, one must **Believe** (Mark 16:16, "**He that believeth** and is baptized shall be saved..."). This is the prerequisite of *faith*. The taught person must consciously and personally trust in that gospel message for their salvation. An infant cannot believe. Third, one must **Repent** (Acts 2:38, "**Repent**, and be baptized every one of you..."). This is the prerequisite of *will*. The believing person must make a conscious decision to turn from their sin and to God. An infant cannot repent. This divine, logical sequence—**Hear -> Believe -> Repent -> BAPTIZE**—is the unchanging apostolic pattern. Any "baptism" performed on a subject who is incapable of meeting these three prerequisites is not KJV baptism. It is a "commandment of men," a "tradition" of a religious system, and a "vain" ritual that makes the word of God of none effect.

Scripture References: Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:36-37; Romans 10:14, 17; 1 Peter 3:21

Anticipated Rebuttals: The only **rebuttal** to this three-fold cord of scripture is to *ignore* it. Proponents of infant baptism will not, and cannot, harmonize these three verses with their practice. Instead, they must *flee* from these clear commands and take refuge in *vague inferences* from other passages. They will point to "household baptisms" (Acts 16) and *assume* infants were present. They will point to "the promise... to your children" (Acts 2:39) and *assume* this means babies. They will point to "circumcision" (Colossians 2) and create a *false analogy*. In short, their entire case is built on "apparent support" verses, while the *actual commands* from Christ and Peter are completely ignored. This is not honest scriptural study; it is a desperate attempt to protect a tradition from the clear light of the KJV.

Churches Teaching Fallacies: This error of performing a prerequisite-free baptism is the cornerstone of **Roman Catholicism, Lutheranism, Presbyterianism, Anglicanism, and Methodism**. These institutional, state-friendly religions *required* a mechanism to bring all citizens into the "church" from birth, making the church and the state one entity. This tradition, which came from **Roman Catholicism** (c. 3rd-4th century) and was solidified as dogma by men like **Augustine of Hippo (c. 354-430 AD)**, was retained by the Reformers because it was essential for maintaining their state-church power structure.

Verses of Apparent Support: Acts 2:39; Acts 16:15, 33; 1 Corinthians 1:16; Mark 10:14

Verses of Correction: Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37; Romans 10:17

Logical Fallacy Analysis: The fallacy is **Cherry Picking (Suppressed Evidence)**. This is the error of highlighting passages that seem to support your view (like "household" passages) while *intentionally ignoring* the much clearer, more direct, and foundational passages that *contradict* your view. It is like building a case for a man's guilt by presenting a blurry security photo of him *near* the bank, while completely *suppressing* the high-definition video from *inside* the bank that shows he wasn't the robber. The clear commands of Christ and Peter are the high-definition video; the "household" arguments are the blurry photo.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Institutionalism**, the belief that salvation and grace are mediated *through* a visible, earthly organization (the "church"). This philosophy *requires* a ritual for *entry* into that institution. For the institution to have power over all citizens, this ritual must be applicable to everyone at birth. Infant baptism is, therefore, a *political and sociological* ritual masquerading as a theological one. It binds a child to an institution *before* they can choose, all under the guise of "grace." This is a "commandment of men" designed to build an earthly kingdom.

Question 87. Is a human infant capable of being taught the gospel?

Answer 87. Topical Bible Study Correction (KJV): No, a human infant is not. This is not a complex theological point, but a simple, observable fact of human development, which the KJV itself respects. The command of Christ in the Great Commission is to "Go ye therefore, and **teach** all nations..." (Matthew 28:19). The Greek word used, *matheteuo*, means to "make a disciple" or "make a student." This is an active, cognitive process. It requires a mind that is capable of receiving instruction, processing abstract concepts, and understanding truth. What is it that must be taught? The gospel—the death, burial, and resurrection of Christ. This involves understanding complex ideas like **sin** (a violation of God's law), **righteousness** (a legal standing before God), **judgment** (a future accountability), and **faith** (trusting in a substitutionary sacrifice). An infant's mind is not yet developed to understand *any* of these concepts. It cannot be "taught" them. It cannot be "made a disciple." Faith *cometh by hearing*, and hearing *by the word of God* (Romans 10:17). An infant can *hear* the *sound* of the word, but it cannot *understand* it to produce faith. Therefore, since the *first and foundational step* of the Great Commission is an absolute impossibility for an infant, the second step (baptizing) cannot be scripturally performed.

Scripture References: Matthew 28:19; Romans 10:14, 17; 1 Corinthians 2:14; Acts 16:32

Anticipated Rebuttals: The only "**rebuttal**" to this fact is to retreat into mysticism. Proponents will claim that while the infant cannot be *taught* by a *human*, the Holy Spirit *mystically* imparts the "seed of faith" or that the *ritual itself* does the "teaching." This is a "commandment of men" found nowhere in the KJV. It is an argument from pure imagination, invented to bypass the clear command of Christ. The KJV model is not mystical; it is practical and plain: Paul "spoke unto him the word of the Lord, and to **all that were in his house**" (Acts 16:32). The word was spoken *to* them, and they *heard* it with understanding. This is the model. The mystical "infant faith" argument is a "shew of wisdom in will worship" (Colossians 2:23) designed to protect a man-made tradition.

Churches Teaching Fallacies: This "will worship" is central to **Lutheranism, Roman Catholicism**, and all other denominations that practice infant baptism. They are forced to invent this non-biblical, mystical "solution" because they are trapped by their tradition. This philosophical justification for baptizing an untaught subject was a post-apostolic invention, heavily promoted by **Augustine of Hippo (c. 354-430 AD)** as part of his sacramental, institution-centric system. He prioritized the "church's" ritual power over the KJV's clear command to "teach."

Verses of Apparent Support: Mark 10:14; Acts 2:39

Verses of Correction: Matthew 28:19; Romans 10:17; Acts 16:32; Mark 16:16

Logical Fallacy Analysis: The fallacy is **Redefining the Term**. The KJV command is "teach." This word has a clear, universally understood meaning: to "impart knowledge to" or "instruct." Knowing an infant cannot be "taught" in this way, the proponents of the false doctrine *redefine the term*. For them, "teach" is *redefined* to mean "sprinkle with water," or "perform a ritual over," or "mystically infuse." This is intellectually dishonest. It is like a student failing a math test, and then, to avoid the 'F' grade, he argues that the word "test" *really* means "a creative expression of personal opinion." By changing the definition of the key term, he avoids the plain meaning of the command.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Gnosticism**, which was an early heresy that prized *secret* or *mystical* knowledge (*gnosis*) over the plain, public, revealed Word. The claim that an infant is "taught" mystically or that faith is "infused" by a ritual is a gnostic-like argument. It creates a "secret" spiritual transaction that is not based on the *publicly preached Word* (Romans 10:17) and is not *verifiable* by the candidate's own confession. The KJV's model is open, public, and plain: teach, believe, repent, baptize. This tradition replaces it with a "secret" ritual.

Question 88. Is a human infant capable of believing the gospel?

Answer 88. Topical Bible Study Correction (KJV): No, a human infant is not. Belief, according to the KJV, is not a passive state or a mystical "seed" that can be implanted by a ritual. Belief is a **conscious, personal, and active trust** in the finished work of Jesus Christ. It is the *result* of hearing the gospel: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). An infant, who is incapable of *hearing* the word with cognitive understanding, is therefore incapable of *believing* it. Christ's own command makes this the central prerequisite: "**He that believeth** and is baptized shall be saved" (Mark 16:16). The KJV gives us a perfect example of this. When the Ethiopian eunuch, after being *taught* (Acts 8:35), asked to be baptized, Philip did not just baptize him. He gave him one final, critical condition: "**If thou believest with all thine heart, thou mayest.**" And the eunuch responded with a personal, cognitive confession: "I believe that Jesus Christ is the Son of God" (Acts 8:37). This is the apostolic pattern. Belief is a personal confession "with all thine heart." An infant cannot make this confession. Therefore, to baptize an infant is to baptize an *unbeliever*, a direct violation of the KJV's most basic requirements.

Scripture References: Mark 16:16; Acts 8:36-37; Romans 10:14, 17; Acts 16:31, 34; Colossians 2:12

Anticipated Rebuttals: The primary **rebuttal** is the invention of "proxy" faith or "vicarious" faith, where the faith of the *parents* or *godparents* stands in for the infant's. This is a "commandment of men" with absolutely zero scriptural support. The KJV is clear: "the just shall live by *his* faith" (Habakkuk 2:4), not his parents' faith. The other **rebuttal**, used by Lutherans, is the claim that God *creates* faith in the infant *at the moment* of baptism. This is pure mysticism, a philosophical argument invented to save a failing tradition. The KJV model is always "faith cometh by hearing... the word of God," not "faith cometh by sprinkling... the water." This "infused faith" idea is a "shew of wisdom in will worship" (Colossians 2:23) that contradicts the KJV's stated mechanism for faith.

Churches Teaching Fallacies: This error of baptizing unbelievers is foundational to the **Roman Catholic Church**, which teaches that the ritual works *ex opere operato* (by the very act performed), regardless of the recipient's faith. The **Lutheran Church** also promotes this by inventing the "infant faith" doctrine to justify the tradition it inherited from Rome. This tradition, which prioritizes the "sacrament" over the KJV's command for "belief," originated in the 3rd and 4th centuries as the church became an institutional, political power, with figures like **Augustine of Hippo (c. 354-430 AD)** championing it as a necessary ritual to remove "original sin."

Verses of Apparent Support: Acts 2:39; Mark 10:14; Acts 16:15

Verses of Correction: Mark 16:16; Acts 8:37; Romans 10:17; Habakkuk 2:4; Colossians 2:12

Logical Fallacy Analysis: The fallacy is **Appeal to Tradition**. This is the error of assuming that something is true or correct simply because it has been "done for a long time" or is "part of our heritage." The argument for infant baptism is not "The KJV commands it," but "The church has *always* done it" (which is also historically false). This is not a valid argument. It is like saying that because doctors "always" used bloodletting for centuries, it must be a valid medical practice. We now know, based on *evidence*, that it was harmful. The KJV is our *evidence*. When a tradition contradicts the clear, written evidence of the KJV, the *tradition* must be abandoned.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Collectivism**, the non-biblical idea that a person's spiritual identity is determined by their *family* or *group* rather than by their *personal* faith. This is the logic of Old Covenant circumcision—a child was born a "Hebrew." But the New Covenant is not a "collective"; it is a *called-out assembly* of individual believers. The New Covenant is built on the radical, personal, and individual confession: "**I** believe" (Acts 8:37). The tradition of infant baptism is an attempt to drag the *collective* "family" model of the Old Covenant into the *personal* "faith" model of the New.

Question 89. Is a human infant capable of repenting of their sins?

Answer 89. Topical Bible Study Correction (KJV): No, a human infant is not. This is a self-evident fact, and it is the third, fatal blow to the tradition of infant baptism. Peter's command on the day of Pentecost was clear and sequential: "**Repent**, and be baptized..." (Acts 2:38). Repentance is not a feeling of being sorry; it is a conscious, willed *action*. It is a *change of mind* that leads to a *change of direction*. To repent, a person must, at a minimum, possess three cognitive

abilities that an infant lacks. First, they must have a **knowledge of God's law**. Second, they must have a personal **conviction of their sin**—an understanding that they have *personally violated* that law. Third, they must make a **conscious decision of their will** to turn *from* that sin and *to* God. An infant possesses *none* of these. An infant has no "knowledge between good and evil" (Deuteronomy 1:39) and therefore has no *accountable sin* to repent *of*. To baptize an infant "for the remission of sins" is, therefore, a theological absurdity. It is applying a divinely commanded solution (baptism) for a divinely defined problem (personal, accountable sin) to a subject (the infant) who is *not guilty* of the problem and is *incapable* of the divinely commanded prerequisite (repentance). It is a "vain" ritual (Matthew 15:9).

Scripture References: Acts 2:38; Deuteronomy 1:39; Matthew 3:7-8; Luke 13:3; 1 Peter 3:21

Anticipated Rebuttals: The **rebuttal** for this is, again, mystical and non-biblical. Proponents will argue that the infant is *guilty* of "original sin," and that the *ritual of baptism* itself *removes* this "sin-guilt" without the infant's participation. This is a "commandment of men" that directly contradicts the KJV's model of accountability. The KJV teaches that we are judged for our *own* sins, not Adam's ("The son shall not bear the iniquity of the father," Ezekiel 18:20). A second argument is that the "repentance" is performed *by proxy* by the godparents, who "vow" to repent on the child's behalf. This is "will worship" (Colossians 2:23) of the highest order—a human-invented ritual to bypass a divine command. The KJV *never* speaks of "proxy" repentance. Repentance, like belief, is a personal, non-transferable act.

Churches Teaching Fallacies: This practice of baptizing a non-repenting subject is a hallmark of the **Roman Catholic Church** and the **Lutheran Church**. It is a direct result of their adherence to the non-biblical doctrine of "Original Sin" as taught by **Augustine of Hippo (c. 354-430 AD)**. His philosophy *required* this practice, as he taught that unbaptized infants were destined for hell. This fear-based, non-biblical doctrine *created* the market for the non-biblical "solution" of infant baptism. It is a tradition built on a philosophical error, not on the KJV.

Verses of Apparent Support: Acts 2:39; Mark 10:14; Ezekiel 16:20-21

Verses of Correction: Acts 2:38; Deuteronomy 1:39; Ezekiel 18:20; Mark 16:16; Matthew 3:8

Logical Fallacy Analysis: The fallacy is **Bifurcation (False Dilemma)**. The proponents of this tradition create a false choice: "Either you baptize your infant to save them from 'original sin,' or you are a bad parent who is 'denying' Christ's grace to your child." This is a manipulative, emotionally-driven, and false choice. The KJV presents the *true* option: raise your child "in the nurture and admonition of the Lord" (Ephesians 6:4), *teach* them the gospel, and when they are old enough to *understand* (Deut 1:39), they can *personally* hear, believe, repent, and be baptized. The tradition *forces* a false choice to justify its ritual.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Hereditary Guilt**. This is the unbiblical, pagan idea that a person is *legally guilty* and *condemned* at birth for a "crime" committed by a distant ancestor. The KJV teaches a fallen *nature* is inherited, but *guilt* is personal and is based on one's *own* "knowledge between good and evil." The entire doctrine of infant baptism is built to "solve" this

non-biblical, philosophical "problem." It is a man-made solution to a man-made problem, and it has no place in the KJV's economy of grace, which is based on personal accountability.

Question 90. If an infant cannot meet any of the KJV's prerequisites, on what scriptural authority are they baptized?

Answer 90. Topical Bible Study Correction (KJV): They are baptized on **no scriptural authority whatsoever**. This is the simple, direct, and unassailable conclusion of a Sola Scriptura, KJV-only analysis. There is not **one single verse** in the entire King James Bible that commands, examples, or even *mentions* the baptism of an infant. It is an argument from *total silence*. The tradition of infant baptism is not a doctrine *derived* from Scripture; it is a "commandment of men" (Matthew 15:9) that is *forced onto* Scripture. It is a pure human tradition, a "rudiment of the world" (Colossians 2:20) inherited directly from the Roman Catholic system. The entire case for it is a philosophical argument, not a scriptural one. It is built on a "shew of wisdom in will worship" (Colossians 2:23) that relies on two broken pillars: first, **fallacious arguments from silence** (e.g., *assuming* infants were in the "households" baptized in Acts) and second, **false analogies** (e.g., *assuming* baptism "replaces" circumcision as a covenant sign for infants). Both of these philosophical arguments collapse instantly when exposed to the bright light of the KJV's *explicit commands*—to **Teach** (Matthew 28:19), to **Believe** (Mark 16:16), and to **Repent** (Acts 2:38). These are the prerequisites. Since an infant can do none of them, it is not a candidate for baptism.

Scripture References: Matthew 15:9; Mark 7:7, 13; Colossians 2:8, 20-23; Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37

Anticipated Rebuttals: Since there are no verses to *affirm* their position, proponents must resort to *attacking* the Sola Scriptura position. They will argue, "Well, the Bible doesn't say *not* to baptize them!" This is a foolish and dangerous argument. The Bible doesn't say *not* to baptize your pet, or *not* to baptize a tree, but we do not do these things. We are constrained by what God *has* commanded, not by what He *has not* forbidden. The commands He *did* give (Teach, Believe, Repent) explicitly *exclude* infants. Their second argument is, "It is a 2000-year-old church tradition." This is an Appeal to Tradition, a logical fallacy. The tradition of *idolatry* is older, but that does not make it right. We do not follow "tradition"; we follow the *Word of God* (Mark 7:13).

Churches Teaching Fallacies: This "tradition of men" is the non-biblical glue that holds together the institutional state-churches of Europe, primarily the **Roman Catholic Church** and the **Lutheran Church**. It was retained by the "Magisterial Reformers" (like Luther) not because it was scriptural, but because it was *necessary* for their "state-church" model. By baptizing (and thus claiming) every infant born in Germany, Luther's church could remain a "church of the masses" and a political partner with the state, just as Rome had been. It was a political decision, not a biblical one, which traces its origin to the post-apostolic era, c. 3rd-4th century.

Verses of Apparent Support: (None that explicitly command it. Proponents use inferences from the following): Acts 2:39; Acts 16:15, 33; 1 Corinthians 1:16; Mark 10:14

Verses of Correction: Matthew 15:9; Mark 7:7; Colossians 2:8; Matthew 28:19; Mark 16:16; Acts 2:38

Logical Fallacy Analysis: The fallacy is **Argument from Silence**. This is the error of building a major doctrine on what is *not* said in the text. The argument is, "The KJV records 'household' baptisms, and it *doesn't say* infants *weren't* there... therefore, they *were* there, and we *should* baptize them." This is absurd. It is like reading a history book that says "George Washington and his household crossed the Delaware," and then creating a doctrine that "proves" he brought an infant with him in the boat, even though no infant is mentioned. It is building a castle of dogma on an empty plot of land.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Tradition as Authority**. This is the core belief of Roman Catholicism, which Luther failed to shed. It is the idea that "church tradition" (the "commandments of men") holds an *equal* or *greater* authority than the written Word of God. This philosophy *must* be adopted to justify infant baptism, because the doctrine cannot be found in the KJV. It forces the proponent to say, "I know the KJV requires belief and repentance, *but* the church's tradition of infant baptism is also valid." This makes the word of God of none effect.

Question 91. When the jailer's "house" was baptized in Acts 16, what did the text also state happened to "all that were in his house" in Acts 16:32?

Answer 91. Topical Bible Study Correction (KJV): The KJV is devastatingly precise on this point, and it completely refutes the "argument from silence" that proponents of infant baptism try to make. They *assume* the jailer's "house" (Acts 16:33) must have included infants. But the text itself tells us exactly who was in that house and what happened to them *before* they were baptized. Acts 16:32 states: "And they **spake unto him the word of the Lord**, and to **all that were in his house**." This is not an inference. It is a direct statement of fact. Paul and Silas preached the gospel—the "word of the Lord"—to the *entire* household. This proves, beyond any doubt, that "all that were in his house" were old enough to be *taught* the gospel. They were not infants. They were subjects capable of *hearing* and *understanding* the message of salvation. This verse *positively affirms* that the *entire* household fulfilled the first prerequisite of the Great Commission: they were **Taught** (Matthew 28:19). The proponents of infant baptism *must* ignore this verse. Their entire argument *depends* on the "house" being full of untaught, non-believing infants, but the KJV text explicitly states the *opposite*—the *entire* house was "taught."

Scripture References: Acts 16:31-34; Matthew 28:19; Romans 10:17

Anticipated Rebuttals: There is no logical **rebuttal**. The only tactic is to *ignore* verse 32 and pretend it does not exist. A proponent will read verse 33 ("and was baptized, he and all his, straightway") and shout "Aha! His 'house'!" while deliberately covering their eyes to verse 32, which defines *who* was in that house: a group of people who were *taught the Word of God*. This is not honest study; it is "cherry picking" a single verse out of its immediate, defining context. When confronted with verse 32, they will have no answer, or will pivot to another, vaguer passage, like the "household" of Lydia, where the text is less explicit (though still implies a commercial "house" of adult servants, not a family).

Churches Teaching Fallacies: This willful ignorance of the context is a required tactic for the **Lutheran Church**, the **Roman Catholic Church**, and any other denomination that relies on this

passage to prop up their "commandment of men." They must twist this passage, which is a *refutation* of their practice, into "proof" for it. This tradition, which originated in the post-apostolic church (c. 3rd-4th century) and was solidified by **Augustine of Hippo (c. 354-430 AD)**, is built on a foundation of "proofs" that crumble upon the slightest inspection of the KJV.

Verses of Apparent Support: Acts 16:33 (when read in isolation)

Verses of Correction: Acts 16:32; Acts 16:34; Matthew 28:19; Mark 16:16; Acts 2:38

Logical Fallacy Analysis: The fallacy is **Quoting Out of Context (Contextomy)**. This is the error of "cherry picking" a phrase or verse and presenting it as proof, while intentionally removing it from the surrounding text that *defines its meaning*. The jailer's "house" in verse 33 is the *cherry-picked phrase*. The *context* is verse 32, which states they were "all" *taught* the Word. By *removing* verse 32, the meaning is changed. It is like taking the KJV's statement "there is no God" (Psalm 14:1) and presenting it as "proof" of atheism, while deliberately ignoring the *context* at the beginning of the verse: "The fool hath said in his heart..."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Proof-Texting**, which is an *anti-topical* study method. It is the belief that a doctrine can be "proven" by finding a single, isolated verse or phrase that *appears* to support it, even if that doctrine is contradicted by the *entire weight* of KJV-wide commands and harmonized truth. This method is intellectually lazy and spiritually dangerous. It is the method used by Satan in the wilderness, who "proof-texted" a verse from the Psalms at Christ. The KJV's *topical* method (harmonizing all verses) is the antidote to this error.

Question 92. In Acts 16:34, did the jailer rejoice, "believing in God with all his house"? Does this imply the "house" was old enough to believe?

Answer 92. Topical Bible Study Correction (KJV): Yes, it absolutely does. This verse is the final, definitive nail in the coffin of the "household" argument for infant baptism. After Paul and Silas *taught* the entire house (v. 32), and after the entire house was *baptized* (v. 33), the KJV gives us the final, explicit detail in verse 34: "...and rejoiced, **believing in God with all his house.**" The text could not be more plain. The *entire household* that was baptized was also *believing*. This verse *positively affirms* that the "house" fulfilled the *second* great prerequisite for baptism: they **Believed** (Mark 16:16). This passage, therefore, when read in its entirety, gives us a perfect, step-by-step model of KJV-based conversion:

1. **They were Taught:** "...spake... the word of the Lord... to **all** that were in his house" (v. 32).
2. **They were Baptized:** "...and was baptized, he and **all his**..." (v. 33).
3. **They Believed:** "...rejoiced, **believing** in God with **all his house**" (v. 34). This passage, which is so often twisted to *support* infant baptism, is in fact one of its most powerful *refutations*. It proves that the "house" did not contain any non-believing, non-repenting,

non-taught infants. It was a household of people who were old enough to be *taught* and old enough to *believe*, and as a result, they were *baptized*.

Scripture References: Acts 16:31-34; Mark 16:16; Acts 8:37; Matthew 28:19; Romans 10:17

Anticipated Rebuttals: There are *no* scriptural **rebuttals** to this. The text is plain. Any "**rebuttal**" is an act of pure desperation. An opponent might argue, "It just says *he* rejoiced, *he* was believing with all his house," trying to imply the "believing" only applied to the jailer. This is a grammatical distortion. The KJV's phrasing "believing in God with all his house" clearly applies the *act of believing* to the *entire group* (the "house"). They *all* heard the word, so they *all* believed, and they *all* were baptized, and they *all* rejoiced. It is a complete, corporate conversion of a household of *believers*.

Churches Teaching Fallacies: This "commandment of men" is, again, a central error of the **Roman Catholic Church** and the **Lutheran Church**. They *must* teach their congregations to "read over" or "ignore" verses 32 and 34, and to focus *only* on the phrase "all his" in verse 33. This is a deliberate "tradition of men" that "maketh the word of God of none effect" (Mark 7:13). This tradition, originating in the post-apostolic era (c. 3rd-4th century), is a "shew of wisdom in will worship" (Colossians 2:23) that simply cannot withstand a plain reading of the KJV.

Verses of Apparent Support: Acts 16:33 (read in isolation)

Verses of Correction: Acts 16:31-34 (read in context); Mark 16:16; Acts 8:37; Acts 2:38

Logical Fallacy Analysis: The fallacy is **Suppressed Evidence (Cherry Picking)**. This is the error of concealing or ignoring the very evidence that would refute one's claim. To build a doctrine of infant baptism on Acts 16, one *must* suppress verses 32 (where they are "taught") and 34 (where they "believed"). It is like a lawyer telling a jury, "The defendant's fingerprints are on the safe!" (v. 33), while *suppressing* the evidence that "the defendant *owns* the safe" (v. 32) and "the defendant's full-time job is *putting money in* the safe" (v. 34). By suppressing the context, the act is twisted from an innocent one (believer's baptism) into a "proof" for a crime (infant baptism).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Pragmatism**, the belief that "the end justifies the means." The *end* (or *goal*) for these institutions is to have a "covenant" or "state" church that includes all citizens from birth. This is a *political* and *sociological* goal. To *justify* this end, they must *invent* a "means"—infant baptism. They then *force* the KJV to fit this "means," even if it means deliberately ignoring context and suppressing verses. The *goal* (maintaining the institution) is more important to them than the *truth* (what the KJV plainly says).

Question 93. Does the argument for "household baptism" rely on silence (assuming infants were present) rather than the explicit statements in the text (that the household heard and believed)?

Answer 93. Topical Bible Study Correction (KJV): Yes, that is the entire fallacy in a nutshell. The argument for infant baptism, when it leans on "household" passages (like Acts 16 or 1

Corinthians 1:16), is a classic **Argument from Silence**. It is an argument built entirely on what the KJV *does not say*. The proponent *assumes* infants must have been present in these "houses," even though not a single infant is ever mentioned. They then *build a doctrine* on this baseless assumption. This is a "commandment of men" (Matthew 15:9). The KJV's position, by contrast, is built on **explicit statements**. We do not have to "assume" anything about the jailer's household. The text *explicitly states* they "heard" the Word (Acts 16:32). It *explicitly states* they "believed" (Acts 16:34). The KJV's argument is based on what the text *says*. The infant baptism argument is based on what the text *does not say*. This is a "tradition" of men that "maketh the word of God of none effect" (Mark 7:13). It is a "shew of wisdom" (Colossians 2:23) that is, in reality, a complete rejection of Sola Scriptura, as it requires the believer to *imagine* "proof" that the KJV "forgot" to include.

Scripture References: Acts 16:32, 34; Mark 7:7, 13; Matthew 15:9; Colossians 2:23; Matthew 28:19; Mark 16:16; Acts 2:38

Anticipated Rebuttals: A proponent might say, "But it's *statistically likely* that in the 1st century, a 'household' would include infants." This is a sociological argument, not a scriptural one. We do not base KJV doctrine on sociology. We base it on the *text*. The text *defines* this specific household as a "believing" one. Furthermore, the "household" of Lydia was a "household" of *sellers of purple* (Acts 16:14-15), implying a business or guild of adult women, not a nuclear family with babies. The "household of Stephanas" (1 Corinthians 1:16) is later defined as the "firstfruits of Achaia" who had "addicted themselves to the ministry of the saints" (1 Corinthians 16:15)—actions impossible for infants. The KJV itself defines these "households" as being comprised of *believing, ministering adults*.

Churches Teaching Fallacies: This "Argument from Silence" is the last refuge for denominations like the **Lutheran Church** and the **Roman Catholic Church** when their "circumcision" analogy fails. They *must* use this fallacy because they have no *explicit* text to stand on. This "tradition of men" was solidified by **Augustine of Hippo (c. 354-430 AD)**, who used this same flawed logic to defend a practice that had entered the church as a "rudiment of the world" (Colossians 2:8) and a departure from the apostolic pattern.

Verses of Apparent Support: Acts 16:15; Acts 16:33; 1 Corinthians 1:16

Verses of Correction: Acts 16:32; Acts 16:34; 1 Corinthians 16:15; Matthew 28:19; Mark 16:16

Logical Fallacy Analysis: The fallacy is **Argument from Silence**. This is the error of claiming that because a text does *not* explicitly *deny* something, it must therefore *affirm* it. This logic is invalid. It is like reading a biography of a great general and, noticing that the book *never mentions* him eating with a fork, one concludes the general *must* have eaten with his hands. The silence of the text on the "infants" in the "house" does not "prove" they were there; it is simply *silent*. We must, therefore, rely on what the text *does* say: the "house" *heard* and *believed*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Eisegesis**, which is the opposite of **Exegesis**. Exegesis means "to draw the meaning *out* of the text." Eisegesis means "to force a meaning *into* the text."

The doctrine of infant baptism is a pre-existing "tradition of men." The proponent then *forces* this tradition *into* the KJV, *inserting* (in their imagination) the infants that the text does not mention. They are not *reading* the KJV; they are *editing* it in their own minds to make it fit their "commandment of men."

Question 94. According to Deuteronomy 1:39, does God hold "little ones" and "children" accountable for sin before they have "knowledge between good and evil"?

Answer 94. Topical Bible Study Correction (KJV): No, He does not. The KJV is absolutely explicit on this point. God Himself, in a "thus saith the Lord," establishes the "age of accountability." When the adult Israelites rebelled in the wilderness, God condemned them to die, but He made a specific, legal exemption for their children. He states: "Moreover your **little ones**, which ye said should be a prey, and your **children**, which in that day had **no knowledge between good and evil**, they shall go in thither..." (Deuteronomy 1:39). God, by His own definition, does not hold children *guilty* or *accountable* for sin until they *know* the difference between good and evil. This is a divine principle of justice. This single verse dismantles the *entire need* for infant baptism. Why? Because the *purpose* of baptism is "for the remission of sins" (Acts 2:38). But if an infant has "no knowledge between good and evil," it is not *accountable* for sin and therefore has *no accountable sins to remit*. The doctrine of infant baptism *invents a problem* (guilty, damned infants) in order to apply a *false, ritualistic solution* (infant baptism). God's Word, by contrast, shows that "little ones" are *safe* and not held accountable.

Scripture References: Deuteronomy 1:39; Acts 2:38; Ezekiel 18:20; Romans 9:11

Anticipated Rebuttals: The primary **rebuttal** is the philosophical doctrine of "Original Sin" as taught by Augustine. This doctrine states that an infant is *born* not just with a *fallen nature*, but with the *legal guilt* of Adam's sin, and is therefore *damned* at birth. This is a "commandment of men" that the KJV refutes. The KJV teaches "The son shall not bear the iniquity of the father" (Ezekiel 18:20) and that children, before they are born, have "done neither any good or evil" (Romans 9:11). A second **rebuttal** is to claim that Deuteronomy 1:39 is "Old Testament" and doesn't apply. This is absurd, as it is a statement about the *eternal, just character of God*. Does God become *less* just in the New Covenant? No, this verse reveals His unchanging standard of accountability.

Churches Teaching Fallacies: This "tradition of men"—that an infant is *guilty* and *damned* at birth—is the dark heart of the **Roman Catholic** and **Lutheran** systems. This fear-based doctrine was formalized by **Augustine of Hippo (c. 354-430 AD)**, who infamously taught that unbaptized infants were sent to hell. This non-biblical, philosophical "problem" (hereditary guilt) was *invented* to make the non-biblical, "magic" ritual (infant baptism) seem *necessary*. It is a house of cards built on a foundation of unscriptural philosophy.

Verses of Apparent Support: Psalm 51:5; Ephesians 2:3

Verses of Correction: Deuteronomy 1:39; Ezekiel 18:20; Romans 9:11; Matthew 18:3; Acts 2:38

Logical Fallacy Analysis: The fallacy is **Appeal to Fear**. The entire system of infant baptism is built on a "sales pitch" of fear. "Your child is born *guilty* and *damned*! If you *really* love your child, you *must* bring them to us, the 'professionals,' to have this 'magic' ritual performed to 'save' them." This is a manipulative tactic. It bypasses the *plain text* of the KJV (like Deut 1:39, which shows they are *safe*) and appeals directly to a parent's most primal fear. It is the same tactic used by a con man selling a "miracle elixir": first, he must convince you that you *have* a secret, deadly disease.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Hereditary Guilt**, a non-biblical, Augustinian doctrine. This philosophy is the *engine* of the whole system. It is the belief that *guilt* (a legal, accountable status) is transmitted by *birth*. The KJV teaches that a *fallen nature* is transmitted, but *guilt* is acquired *personally* when one "has knowledge between good and evil." By inventing the "problem" of hereditary guilt, this philosophy *necessitates* the "solution" of a ritual that can be applied *before* personal accountability—thus, infant baptism.

Question 95. If an infant is not yet accountable for sin, why would they need a baptism "for the remission of sins" (Acts 2:38)?

Answer 95. Topical Bible Study Correction (KJV): They would not. This question exposes the central, fatal, logical contradiction of the entire doctrine of infant baptism. The KJV gives a clear, divine purpose for New Covenant baptism: it is "**for the remission of sins**" (Acts 2:38). Baptism is the *solution* and the *answer*. But what is the *problem* it solves? The problem is *personal, accountable sin*. Now, let us look at the *subject*. The subject is an infant. The KJV, in God's own words, tells us that this subject—a "little one"—is *not accountable* for sin, because it has "**no knowledge between good and evil**" (Deuteronomy 1:39). Therefore, the tradition of infant baptism is the act of applying a *divine solution* (baptism) to a subject (the infant) for whom the *divine problem* (accountable sin) *does not yet exist*. It is a solution in search of a problem. It is a "vain" ritual, a "commandment of men" (Matthew 15:9) that has been completely *disconnected* from its scriptural purpose. God's economy is not wasteful or illogical. He does not command a solution for a problem He Himself says is not there. The entire tradition is a human invention, a "shew of wisdom in will worship" (Colossians 2:23) that is logically bankrupt.

Scripture References: Acts 2:38; Deuteronomy 1:39; Matthew 15:9; Colossians 2:23; Mark 16:16

Anticipated Rebuttals: The only possible **rebuttal** is to *invent* a problem. This is where the non-biblical doctrine of "Original Sin" (as defined by Augustine) is so crucial to their system. They *must* argue that the infant is *born guilty* and *damned* for Adam's sin. They *must* reject the KJV's "age of accountability" (Deut 1:39). By *inventing* the problem of "hereditary guilt," they can *justify* their "solution" of infant baptism. This entire argument, however, takes place *outside* the KJV. It is a philosophical debate between two "commandments of men." The KJV's position remains clear: the problem is *personal sin* (which infants are not accountable for), and the prerequisite is *personal repentance* (which infants cannot do).

Churches Teaching Fallacies: This "solution in search of a problem" is the core practice of the **Roman Catholic Church** and the **Lutheran Church**. Their entire sacramental system is built on

this logical contradiction, which was first philosophically justified by **Augustine of Hippo (c. 354-430 AD)**. His doctrine of "Original Sin" (hereditary guilt) is the *only* engine that can power the *tradition* of infant baptism. Without it, the entire practice is exposed as the "vain" and "unnecessary" ritual that it is.

Verses of Apparent Support: Psalm 51:5; Ephesians 2:3

Verses of Correction: Acts 2:38; Deuteronomy 1:39; Ezekiel 18:20; Matthew 28:19; Mark 16:16

Logical Fallacy Analysis: The fallacy is **Circular Reasoning**. The argument is: "Why do we baptize infants?"... "To wash away original sin."... "What is original sin?"... "It is the guilt that makes infants *need* baptism." The "proof" for the tradition is the "necessity" for the tradition. It is a closed loop of logic that has no external, scriptural support. It is like asking, "Why is that man king?" and being told, "Because he is the one who wears the crown." And when you ask, "Why does he wear the crown?" you are told, "Because he is the king." The argument never "proves" anything; it just *assumes* its own conclusion.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Ritualism**, the belief that the *ritual itself is the purpose*. The KJV gives a clear *purpose* for baptism: "for the remission of sins." When the subject (the infant) is shown to have *no sins to remit*, a true Sola Scriptura adherent would *abandon* the practice for that subject. But the *ritualist* cannot. For the ritualist, the *performance of the ritual* is the goal. He must, therefore, *invent* a purpose (like "washing away original sin") to justify the *ritual*, which he was determined to perform all along.

Question 96. Is the KJV's "circumcision of Christ" in Colossians 2:11-12 a physical act (like infant circumcision) or a spiritual one, "made without hands"?

Answer 96. Topical Bible Study Correction (KJV): The KJV is absolutely explicit: it is a **spiritual** circumcision, "**made without hands**." This passage, which is often twisted to *support* infant baptism, is in fact one of its most powerful *refutations*. Proponents create a "faulty analogy," claiming that "infant baptism (New Covenant) *replaces* infant circumcision (Old Covenant)." They try to connect one *physical* ritual to another *physical* ritual. But the KJV text shatters this analogy. Paul states, "In whom also ye are circumcised with the circumcision **made without hands**..." (Colossians 2:11). He is not talking about a *physical* ritual at all. He is talking about a *spiritual* act, "the putting off of the body of the sins of the flesh." This is the *spiritual* "circumcision of Christ," which is regeneration, the new birth. And how, according to Paul, do we receive this spiritual circumcision? He tells us in the very next verse: "Buried with him in baptism..." (Colossians 2:12). This passage proves that true KJV baptism is not the *New Covenant's version* of circumcision; it is the *outward sign* of the *New Covenant's spiritual equivalent* of circumcision (the "circumcision made without hands"). And Paul adds one more killer detail, defining *how* we are "buried with him in baptism": we are "risen with him **through the faith** of the operation of God."

Scripture References: Colossians 2:11-12; Romans 2:28-29; Acts 8:37; Mark 16:16

Anticipated Rebuttals: The **rebuttal** is to *ignore* the phrase "made without hands" and "through the faith." Proponents will *insist* on the analogy: "Circumcision was the *sign* of the Old Covenant, given to infants. Baptism is the *sign* of the New Covenant. Therefore, it should be given to infants." This is a "commandment of men," a logical syllogism that has no KJV support. It ignores the *nature* of the two covenants. The Old Covenant was a *physical, national, hereditary* covenant. The New Covenant is a *spiritual, individual, faith-based* covenant. You entered the Old by *birth*. You enter the New by *new birth*, which comes "through the faith." The analogy is, therefore, false and invalid.

Churches Teaching Fallacies: This "Faulty Analogy" is a cornerstone argument for the **Lutheran Church**, the **Presbyterian Church**, and other "Reformed" denominations that follow the "covenant theology" developed by **Augustine (c. 354-430 AD)** and later **John Calvin (c. 1509-1564)**. This philosophy *requires* a "covenant sign" for infants to maintain their system, so they *invented* this analogy, even though the KJV explicitly states the New Covenant's circumcision is "made without hands" and received "through the faith."

Verses of Apparent Support: Colossians 2:11-12 (when read with the faulty analogy in mind)

Verses of Correction: Colossians 2:11-12 (when read literally and in context); Romans 2:28-29; Mark 16:16

Logical Fallacy Analysis: The fallacy is **Faulty Analogy**. This is the error of assuming that because two things are alike in *one* respect (they are both "covenant signs"), they must be alike in *all* respects (applied to infants). This is a flawed comparison. It is like saying, "My old car (Old Covenant) was started with a *key* and was for 'my family only.' My new car (New Covenant) is started with a *passcode* and is for 'all licensed drivers.' Since they are both 'cars,' I am going to *keep* using the *key* and *only* let 'my family' drive." This is absurd. The *new system* (passcode, licensed drivers) has *new rules* (faith, repentance) that *replace* the old rules.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Covenantalism (as defined by men)**, a man-made system that *flattens* the KJV's clear distinction between the Old and New Covenants. This philosophy *forces* the New Covenant into the *mold* of the Old. It *must* find a "new circumcision," a "new hereditary promise." This "will worship" (Colossians 2:23) is a "rudiment of the world" that *obscures* the glorious, revolutionary nature of the New Covenant, which is based on *personal faith*, not *hereditary birthright*.

Question 97. Does Colossians 2:12 link baptism to a burial with him in faith—an act an infant is incapable of?

Answer 97. Topical Bible Study Correction (KJV): Yes, it does. This verse, which proponents of infant baptism attempt to twist into a "proof" (by linking it to circumcision in verse 11), is in fact one of the KJV's most powerful and explicit refutations of their entire tradition. Paul *defines* baptism for us in this verse. He states we are "Buried with him in baptism, wherein also ye are risen with him **through the faith** of the operation of God..." (Colossians 2:12). Paul, under the inspiration of the Holy Ghost, inseparably *links* the act of baptism to the **faith of the participant**.

The spiritual power—the "rising with him"—is accomplished "through the faith" of the one being baptized. Baptism, therefore, is an act one enters "through faith." It is the *result* and *expression* of a personal, active, and conscious faith. A human infant is, by definition, **incapable of this "faith"**. It cannot "believe" (Mark 16:16). It cannot confess "with all thine heart" (Acts 8:37). Therefore, an infant cannot be "risen with him *through the faith*." This passage proves that true KJV baptism is not a passive, magical ritual performed *on* an unbelieving subject. It is an active, participatory, spiritual event that is entered "through faith."

Scripture References: Colossians 2:12; Mark 16:16; Acts 8:37; Romans 10:17

Anticipated Rebuttals: The only "**rebuttal**" to this plain text is to, once again, *invent* a mystical, non-biblical solution. The proponent will claim, "The 'faith' in this verse is not the *infant's* faith, but the 'faith of the church' or the 'faith of the parents'!" This is a "commandment of men" (Matthew 15:9) and a clear "tradition" that "maketh the word of God of none effect" (Mark 7:13). The KJV *never* speaks of "proxy faith" for salvation or baptism. The KJV is clear: "the just shall live by *his* faith" (Habakkuk 2:4). Or, they will argue for the "infused faith" of Luther, that the ritual *creates* the faith. This also contradicts the text, which says we are risen "through" (as a *result* of) faith, not "to get" faith.

Churches Teaching Fallacies: This error of *decoupling* baptism from personal faith is the central error of **Roman Catholicism** (which teaches the ritual works *ex opere operato*, "by the act performed") and **Lutheranism** (which *invents* "infant faith" to justify the act). This non-biblical tradition, originating in the post-apostolic era (c. 3rd-4th century) and solidified by **Augustine of Hippo (c. 354-430 AD)**, is a direct assault on the KJV's clear teaching that baptism is an ordinance *for believers only*.

Verses of Apparent Support: (None. Proponents must twist this very verse against its plain meaning.)

Verses of Correction: Colossians 2:12; Mark 16:16; Acts 8:37; Habakkuk 2:4; Romans 10:17

Logical Fallacy Analysis: The fallacy is **Redefining the Term**. The KJV links baptism to "faith." This is a problem for the proponent of infant baptism, as infants cannot "have faith." So, what do they do? They *redefine* "*faith*". "Faith," in their system, is no longer a "conscious, personal trust in Christ" (the KJV definition). It becomes a "mystical seed" or "a proxy act by a godparent." This is intellectually dishonest. It is like being told, "The key to this door is 'gold'," and when you cannot find a gold key, you *redefine* the word "gold" to mean "any piece of metal I have in my pocket." This "redefinition" is a "shew of wisdom" (Colossians 2:23) that bypasses the *actual* requirement.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Sacramentalism**, the belief that a ritual, when performed by an ordained "professional," has an *objective, inherent power* that is *separate* from the faith or disposition of the recipient. This is the *ex opere operato* (by the act performed) magic of the **Roman Catholic Church**. It is the belief that the *ritual* does the work. The KJV's position is the *opposite*: the *faith* of the believer, "the operation of God," does the work, and the "baptism" is the beautiful, obedient *picture* of that work.

Question 98. Is infant baptism a "commandment of men" (Matthew 15:9) retained from Roman Catholic tradition?

Answer 98. Topical Bible Study Correction (KJV): Yes. It is the very definition of a "commandment of men." A simple, KJV-only, topical Bible study proves this beyond all doubt. A "commandment of God" is clear, explicit, and "written... in the scriptures." The "commandments of men" are vague, built on inferences, and "make the word of God of none effect" (Mark 7:13). Let us apply this test. Where is the KJV command, "Thou shalt baptize thy infant"? **It does not exist.** Where is the KJV *example* of a single apostle baptizing a *single* infant? **It does not exist.** By contrast, the *divine* commands are explicit:

1. **Teach** all nations, *then* baptize (Matthew 28:19).
2. He that **Believeth**, *and* is baptized (Mark 16:16).
3. **Repent**, *and* be baptized (Acts 2:38).
4. If thou **Believest** with all thine heart, thou mayest (Acts 8:37). The tradition of infant baptism *violates* every single one of these explicit, divine commands. It is a "tradition" that "maketh the word of God of none effect." It is a doctrine built entirely on *zero* scriptural support. It is a "rudiment of the world" (Colossians 2:8) and a "shew of wisdom in will worship" (Colossians 2:23) that was inherited *directly* from the "mother of harlots," the Roman Catholic Church, and was retained by Luther and Calvin to preserve their institutional, state-church power. It must be rejected by all who stand on Sola Scriptura.

Scripture References: Matthew 15:9; Mark 7:7, 13; Colossians 2:8, 20-23; Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37

Anticipated Rebuttals: There are no scriptural **rebuttals**. The only **rebuttals** are philosophical.

1. "It's a Church Tradition." (Fallacy: Appeal to Tradition). This admits it is a "commandment of men."
2. "It Replaces Circumcision." (Fallacy: Faulty Analogy). This is a man-made philosophical argument the KJV refutes (Colossians 2:11, "made without hands").
3. "The Households..." (Fallacy: Argument from Silence). This builds a doctrine on what *isn't* said, while ignoring what *is* said (Acts 16:32, 34).
4. "It Was Taught by the 'Church Fathers'." (Fallacy: Appeal to Authority). This is admitting it is a "tradition of men" (like Augustine) and not a "commandment of God." Every single argument for infant baptism is an *admission* that it is, in fact, a "commandment of men."

Churches Teaching Fallacies: This "commandment of men" is a foundational pillar of the **Roman Catholic Church**, from which the **Lutheran Church**, **Presbyterian Church**, **Anglican Church**, and **Methodist Church** all inherited it. The historical origin is the post-apostolic period

(c. 3rd-4th century), when the "church" was morphing from a called-out assembly of believers into an institutional, political power. It was formalized and given its philosophical "teeth" by **Augustine of Hippo (c. 354-430 AD)**.

Verses of Apparent Support: (None that explicitly command or example it.)

Verses of Correction: Matthew 15:9; Mark 7:7, 13; Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37

Logical Fallacy Analysis: The fallacy is **Appeal to Tradition**. This is the error of asserting that a doctrine is *true* because it is *old*. "We have always done it this way" is substituted for "Thus saith the Lord." This is exactly what the Pharisees did. They had their "tradition of the elders" (like washing hands, Mark 7:5) which they elevated *above* the written Word of God. Jesus condemned them for this, saying, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9). The KJV *commands* "Teach, Believe, Repent." The *tradition* says "baptize the infant." They are in direct conflict.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Sacerdotalism** (or **Clericalism**). This is the belief that a special class of "clergy" or "priests" (like a pastor) has been given the authority to administer "grace" through "sacraments." Infant baptism is the *ultimate* expression of this philosophy. It is a ritual that *requires* a "professional." A parent cannot "do" it. It *must* be done by the "clergy" to be "valid." This "commandment of men" *creates* a power structure, making the laity *dependent* on the clergy for "salvation." This is a "will worship" system designed to give power to an institution.

Question 99. How does the tradition of infant baptism undermine the true, scriptural model of conversion: Hear, Believe, Repent, and then Be Baptized?

Answer 99. Topical Bible Study Correction (KJV): It completely **reverses and destroys** the scriptural model. The KJV, in the words of Christ and His apostles, lays out a divine, logical, and responsible "assembly line" for conversion. This model cannot be altered. It is: **Step 1: HEAR** the gospel ("faith cometh by hearing," Romans 10:17; "teach all nations," Matthew 28:19). **Step 2: BELIEVE** the gospel ("he that believeth," Mark 16:16; "if thou believest with all thine heart," Acts 8:37). **Step 3: REPENT** of your sins ("repent, and be baptized," Acts 2:38). **Step 4: BAPTISM** ("for the remission of sins," Acts 2:38; "buried with him... through the faith," Colossians 2:12). This is the divine order. It is a logical progression of understanding, faith, and will, culminating in an act of obedience. The tradition of infant baptism takes this divine, four-step model and throws it into chaos. It creates a *man-made, carnal order* that looks like this: **Step 1: BAPTISM** (performed on a passive, non-believing, non-repenting, untaught subject). **Step 2: (???)** (A lifetime of "hoping" the ritual "stuck," or "waiting" for a "confirmation" class to *explain* what happened 20 years earlier). This "tradition of men" *seizes* the final step (Baptism) and makes it the *first step*. It places the *result* before the *prerequisites*. This act of "will worship" (Colossians 2:23) is a profound "tradition" that "maketh the word of God of none effect" (Mark 7:13).

Scripture References: Romans 10:17; Matthew 28:19; Mark 16:16; Acts 8:37; Acts 2:38; Colossians 2:12; Mark 7:13

Anticipated Rebuttals: The **rebuttal** is that the "new" order *is* the model of "grace." Proponents will argue, "It shows God's grace is given *before* we can do anything!" This sounds pious, but it is a *philosophical* statement that contradicts the KJV's *commands*. God's *method* of applying that grace is *through* the "hearing of faith" (Galatians 3:2). The tradition of infant baptism *undermines* the gospel by teaching that grace can be applied *apart from faith*. It *devalues* the command of baptism by turning it from a profound act of *personal faith* (Colossians 2:12) into a meaningless, superstitious ritual.

Churches Teaching Fallacies: This reversal of the divine order is the *modus operandi* of the **Roman Catholic Church** and the **Lutheran Church**. Their "sacramental" system is *designed* to place the *ritual* first and the *faith* (maybe) second. This system, which originated in the 3rd and 4th centuries and was philosophically defended by **Augustine of Hippo (c. 354-430 AD)**, is a "commandment of men" that destroys the KJV's clear, apostolic pattern of conversion.

Verses of Apparent Support: (None. This is a philosophical argument, not a scriptural one.)

Verses of Correction: Mark 16:16; Matthew 28:19; Acts 2:38; Acts 8:37; Romans 10:17; Colossians 2:12

Logical Fallacy Analysis: The fallacy is **Putting the Cart Before the Horse**. This is a simple error of reversing cause and effect. The KJV teaches that *faith* is the "horse" that pulls the "cart" of *baptism*. The *tradition* of infant baptism puts the "cart" (the ritual) *first*, and then hopes to (maybe) attach a "horse" (confirmation) 20 years later. It is a broken, illogical, and non-functional model that stands in direct opposition to the KJV's clear instructions. A cart cannot pull a horse. Baptism does not create faith; faith leads to baptism.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Ritualism**, the belief that the *ritual itself* has power. This is the core of the **Roman Catholic** and **Lutheran** error. They believe the *ritual* (the "cart") has the power to *create* the *faith* (the "horse"). This is "magic," not KJV doctrine. The KJV teaches that the power is in the *Word of God* (Romans 10:17) which *creates* faith in the *hearer*, and that faith-filled hearer then *obeys* the command to be baptized. The power is in the *Word* and the *faith*, not in the *water*.

Question 100. How does the tradition of infant baptism undermine the true, scriptural model of conversion: Hear, Believe, Repent, and then Be Baptized?

Answer 100. Topical Bible Study Correction (KJV): It undermines the scriptural model of conversion by **destroying its sequence and its meaning**. The KJV presents a logical, four-step process of conversion: A person must first **Hear** the gospel (Romans 10:17). That person must then **Believe** in Christ (Mark 16:16). That believing person must then **Repent** of their sins (Acts 2:38). *Then*, as the obedient result of those three things, they are **Baptized** for the remission of sins. This is the divine "assembly line" of salvation, where each step is a prerequisite for the next. The "tradition of men" known as infant baptism *sabotages* this entire process. It seizes the *final step* (Baptism) and makes it the *first step*, applying it to a subject (the infant) who is *incapable* of the first three. This act of "will worship" (Colossians 2:23) does profound damage:

1. It **decouples baptism from faith**, turning it from a "burial... *through the faith*" (Colossians 2:12) into a faith-*less* ritual.
2. It **severs baptism from repentance**, turning it from an "answer of a good conscience" (1 Peter 3:21) into a "tradition" performed on a subject with *no* conscience of good or evil (Deuteronomy 1:39).
3. It **turns a believer's act of obedience** into a **superstitious, priestly ritual**, where the "clergy" (the "professional") becomes the *active agent* and the person (the infant) becomes a *passive object*. This "commandment of men" (Matthew 15:9) is a "rudiment of the world" (Colossians 2:8) that "maketh the word of God of none effect" (Mark 7:13).

Scripture References: Romans 10:17; Mark 16:16; Acts 2:38; Colossians 2:12; 1 Peter 3:21; Deuteronomy 1:39; Mark 7:13; Matthew 15:9

Anticipated Rebuttals: The only "**rebuttal**" is to claim that the "meaning" of baptism is *not* a "believer's act of obedience" but a "means of grace" or a "sign of the covenant." This is a *redefinition* of terms. The KJV *defines* baptism as the act of a *believer* (Mark 16:16) who is *repenting* (Acts 2:38) and acting in *faith* (Colossians 2:12). The proponents of infant baptism *must* reject the KJV's *definition* and *substitute* their own "tradition of the elders" in its place. This is not a scriptural argument, but a *philosophical* one, where they *redefine* all the key terms (baptism, faith, repentance) to make their tradition "work."

Churches Teaching Fallacies: This "tradition of men" that destroys the KJV's model of conversion is the *sine qua non* of the **Roman Catholic Church** and the **Lutheran Church**. They *must* destroy the KJV's "Hear, Believe, Repent, Baptize" model, because their *institutional* model is "Baptize, Catechize, Confirm." This "man-made" model was born from the "state-church" system of the 4th century (with **Augustine of Hippo (c. 354-430 AD)** as its chief architect) and was retained by the "Reformers" for political, not scriptural, reasons.

Verses of Apparent Support: Acts 2:39; Acts 16:15, 33; 1 Corinthians 1:16

Verses of Correction: Matthew 28:19; Mark 16:16; Acts 2:38; Acts 8:37; Colossians 2:12; 1 Peter 3:21

Logical Fallacy Analysis: The fallacy is **Straw Man**. The proponent of infant baptism cannot *defeat* the KJV's actual model (Hear, Believe, Repent, Baptize). So, they *misrepresent* it. They build a "straw man" of "believer's baptism," calling it a "work of man" or "a denial of grace" or "an act of human pride." They then *attack this straw man*, claiming *their* model (infant baptism) is "all of grace." This is deceptive. The KJV's model is *not* a "work of man"; it is an *act of obedience* to a *divine command*, performed "through the faith of the operation of God" (Colossians 2:12).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This philosophy is **Sacerdotalism**, the belief that "grace" is a *substance* that must be *administered* by a *priest* (or "pastor") through a *ritual*. This *entire philosophy* is non-biblical. Grace, in the KJV, is a *legal standing* (imputed righteousness) received *through faith*

(Romans 4:5). The "tradition" of infant baptism is the *ultimate* expression of Sacerdotalism, as it requires a "priest" to "administer" grace to a passive, non-believing subject. It is a "will worship" system that places all the power in the *hands of the clergy* rather than in the *Word of God*.

Part III: The Fireside Chats (The Narrative Chapters)

The Great Exchange – Imputation vs. Infusion

The entire history of human religion can be divided into two distinct camps. On one side, there is the religion of human achievement, which claims that a man must become good to be accepted by God. On the other side, there is the gospel of Jesus Christ, which declares that a man is accepted by God solely because of the goodness of Another. The difference between these two systems is not merely a matter of theological hair-splitting; it is the difference between life and death, between heaven and hell. The King James Bible presents a doctrine that is radical, offensive to human pride, and utterly liberating to the human soul. It is the doctrine of **imputed righteousness**, the "Great Exchange" where our sin is charged to Christ, and His perfection is credited to us.

Most religious systems, including the institutional structures of Roman Catholicism and traditional Lutheranism, operate on a philosophy of "infusion." They teach that God pours grace into a sinner to help him improve, to heal his nature, and to gradually make him righteous. In this view, justification is a process—a spiritual therapy session where the patient must cooperate with the doctor to get better. If the patient fails to improve, or if he relapses into sin, his standing before God is jeopardized. He is only as "justified" as he is "sanctified." This system leaves the believer in a state of perpetual anxiety, forever looking inward to check his own spiritual pulse, wondering if he has become good enough to face the judgment.

The Bible, however, rejects this therapeutic model entirely. In the courtroom of Heaven, justification is not a process of healing; it is a **legal verdict**. It is the banging of the gavel and the pronouncement of a status: "Not Guilty." But it goes even further than that. It is the declaration that the defendant is actually "Righteous." This verdict is not based on the defendant's behavior, his promises to do better, or any "infused" goodness residing in his heart. It is based entirely on the external, perfect, and finished work of a Substitute.

The Verdict of the Court

The foundational axiom of the true gospel is found in Romans 3:28: *"Therefore we conclude that a man is justified by faith without the deeds of the law."* This conclusion is the bedrock of our standing before God. The Apostle Paul does not suggest that faith is a helper to our works, nor that it is the start of a journey of self-improvement. He concludes that justification happens **without** the deeds of the law. The word "without" means apart from, separate from, and completely independent of.

To understand this, one must grasp the legal nature of the word "justify." In a human court, when a judge justifies a man, he does not make that man a better person. He does not infuse him with moral virtue. He simply declares that the law has no claim against him. If a man is accused of a crime but is found to be innocent, the judge justifies him—he declares him righteous in the eyes of the law.

But here lies the great dilemma of the human race: we are *not* innocent. We are undeniably guilty. *"For all have sinned, and come short of the glory of God"* (Romans 3:23). If God were a corrupt human judge, He could perhaps sweep our sins under the rug and ignore justice. But God is holy, just, and true. He cannot acquit the wicked without satisfying the demands of His law. So, how can a just God justify the ungodly?

He does it through a mechanism that no human religion could ever invent. He does it by **imputation**. He takes the legal record of Jesus Christ—His perfect obedience, His sinless life, and His sacrificial death—and He transfers that record to the account of the believing sinner.

The Man Who Worketh Not

The clarity of the King James Bible on this point is devastating to religious pride. Romans 4:5 declares, *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."* Note carefully the description of the man who is saved. He is not the man who "works hard." He is not the man who "does his best." He is the man who **worketh not**.

This does not mean he is lazy or rebellious. It means that when it comes to the matter of his salvation, he has completely ceased from his own efforts. He has realized that his "own righteousness" is nothing but "filthy rags" (Isaiah 64:6). He understands that he cannot bribe the Judge with his church attendance, his baptism, his tithing, or his prayers. He stops trying to pay a debt that is mathematically impossible for him to pay.

Instead, he casts himself entirely on the mercy of the Court. He believes on Him that justifieth the *ungodly*. This is a shocking statement. God does not justify the "good people" or the "religious people." He justifies the ungodly who trust in Him. When a man stops working and starts trusting, a divine transaction occurs. His faith is "counted" for righteousness. The word "counted" is an accounting term. It means to credit, to reckon, or to impute. It means that God looks at the empty hands of faith and credits the account of that man with the infinite wealth of Christ's righteousness.

The Blessedness of Non-Imputation

This doctrine of imputation has two sides: a negative side and a positive side. The negative side is the **non-imputation of sin**. Romans 4:6-8 describes the "blessedness" of the man unto whom God imputeth righteousness without works. David, writing in the Psalms, describes this man: *"Blessed is the man to whom the Lord will not impute sin."*

Consider the weight of that promise. It does not say, "Blessed is the man who does not sin." If that were the condition, no man would ever be blessed, for there is no man that sinneth not. Instead, it speaks of a man who *has* sin, but to whom the Lord **will not impute** it. God refuses to charge the sin to his account. Why? Is God blind? Is He ignoring the reality of the believer's failures?

No. God refuses to charge the sin to the believer because He has *already* charged it to someone else. This is where the doctrine of "infused righteousness" fails so miserably. If our standing before God depends on us actually *becoming* righteous (infusion), then every time we stumble, our

standing collapses. We fall out of grace. We lose our justification. We must start over with penance and confessions, hoping to die on a "good day." This is a slavery of fear.

But the doctrine of imputation teaches that our sins—past, present, and future—were legally transferred to Jesus Christ at the cross. He bore them. He paid for them. He satisfied the wrath of God against them. Therefore, for God to charge those sins to us again would be an act of injustice. It would be demanding double payment for the same debt. The believer is "blessed" because his legal record is clean, not because his behavior is perfect, but because his debt has been paid by Another.

The Alien Righteousness

The positive side of this transaction is the **imputation of Christ's righteousness**. We are not merely forgiven criminals left naked in the courtroom. We are clothed in a royal robe. The Apostle Paul, a man who had every reason to boast in his religious heritage, considered all of his own achievements to be "dung" compared to this gift. In Philippians 3:9, his singular desire was to be found in Christ, *"not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."*

Paul draws a sharp line between two types of righteousness. First, there is "mine own righteousness." This originates from the self. It is built on law-keeping, morality, and religious discipline. It is a righteousness that is "of the law." It is fragile, imperfect, and ultimately prideful. It is the righteousness of the Pharisee, the monk, and the moralist.

Second, there is "the righteousness which is of God." This is an **alien righteousness**. It originates outside of us. It is foreign to our nature. It belongs to God alone, but it is given to us through faith. This righteousness is perfect, unchangeable, and eternal. It does not fluctuate with our good days or bad days. It is as perfect on our worst day as it is on our best day, because it is not *our* righteousness—it is *His*.

When God looks at a believer, He does not see a reformed sinner trying hard to be good. He sees His own Son. He sees the perfect obedience of Jesus Christ covering that sinner like a garment. This is why we can have "boldness" in the day of judgment. We are not hoping our own works will tip the scales. We are resting in the certainty that Christ's works have already broken the scale.

The Divine Logic of the Cross

The mechanism for this great exchange is explained in the most concise summary of the gospel found in Scripture: 2 Corinthians 5:21. *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

This verse presents a perfect, symmetrical exchange. On the one side, we have the Sinless One—Jesus Christ. He "knew no sin." He was holy, harmless, undefiled, and separate from sinners. Yet, at the cross, God "made him to be sin." This does not mean Christ became a sinner in His character. He did not become corrupt or evil. It means He was legally treated as if He were Sin itself. He

became the corporate representative of human rebellion. He took the full, crushing weight of the law's curse upon Himself. The Father turned His face away; the sword of justice fell. He paid the price in full.

On the other side, we have the guilty ones—us. We know no righteousness. We are corrupt, fallen, and rebellious. Yet, through faith in Him, we are "made the righteousness of God in him." Just as He was treated as a sinner, we are treated as righteous. Just as He received the curse He did not deserve, we receive the blessing we do not deserve.

This is the only way God can be "*just, and the justifier of him which believeth in Jesus*" (Romans 3:26). If God simply forgave sin without a payment, He would not be just. If He demanded we pay for it ourselves, He would not be the Justifier, for we would all perish. But in the cross of Christ, justice and mercy meet. The debt is paid, and the debtor is set free.

The Failure of the Process

The tragedy of the Lutheran and Roman Catholic systems is that they retreat from this glorious summit. They obscure the legal finality of the cross with the fog of human effort. By teaching that justification is a "process" of becoming righteous, they essentially put the believer back under the law. They say, "Christ paid the down payment, but you must make the monthly installments."

This is a subtle rejection of the finished work of Christ. It implies that the blood of the Lamb was not quite enough to secure our eternal standing—that it needs to be supplemented by our tears, our prayers, and our rituals. But the Bible warns that if we add anything to the work of Christ, we destroy the nature of grace. "*And if by grace, then is it no more of works: otherwise grace is no more grace*" (Romans 11:6).

If righteousness is a process that involves our cooperation, then we have reason to boast. We can say, "I am righteous because I worked hard, I attended mass, I did penance." But the gospel creates a system where boasting is excluded. "*Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith*" (Romans 3:27).

Conclusion: The Security of the Saint

The doctrine of imputed righteousness is the only solid ground for the human soul. If our standing before God depends on an "infused" goodness within us, we are building our house on the sand of our own fluctuating emotions and performance. When the storms of life come—when we fail, when we sin, when we face death—that house will fall. We will look inside and find only corruption and weakness.

But if our standing is built on the **imputed** righteousness of Christ, we are building on the Rock. We can look away from our own failures and look to Him. We can say, "I am weak, but He is strong. I am sinful, but He is righteous. I am empty, but He is full." This is the rest that remains for the people of God. It is the peace of knowing that the verdict has already been rendered. The trial is over. The Judge has slammed the gavel. The price is paid. The righteousness is given.

This is the great exchange. He took our rags, and He gave us His robe. He took our hell, and He gave us His heaven. He took our death, and He gave us His life. To reject this gift in favor of a religious system of self-improvement is the ultimate act of human pride. But to receive it with an empty hand is to enter into the joy of the Lord.

The question, therefore, is not "How good have you become?" The question is "In whose righteousness are you trusting?" If the answer is anything other than "Jesus Christ alone," then you are still in your sins. But if you have ceased from your own works and trusted in Him, you are "blessed," for the Lord will not impute sin unto you. You are safe in the Beloved, clothed in the alien righteousness of God, forever and ever.

The Filthy Rag of Human Effort

The most dangerous heresy in the world is not atheism. An atheist knows he is rejecting God, and he stands outside the camp, cold and exposed. The most dangerous heresy is a subtle modification of the gospel that keeps a man inside the church, singing the hymns and reciting the creeds, while stripping him of the only power that can save his soul. This heresy is the doctrine of **mixed righteousness**—the idea that salvation is a cooperative effort between God's grace and man's best attempts.

It is the teaching that says, "God does His part, and you must do yours." It sounds reasonable. It sounds responsible. It appeals to our innate sense of fairness and our desire to contribute to our own destiny. But the King James Bible condemns this mixture as a fatal poison. It declares that if you add even one drop of human work to the ocean of divine grace, you have polluted the entire sea. You have turned the "gospel of peace" into a "ministration of death."

In this chapter, we must confront the uncomfortable truth about human goodness. We must examine what the Scripture actually says about our religious resume. We will discover that the very things we take pride in—our morality, our discipline, our religious devotion—are viewed by God not as assets, but as liabilities.

The Best We Have to Offer

To understand why human effort cannot save, we must look at the divine appraisal of human righteousness. The Prophet Isaiah provides the most vivid and humiliating description of our spiritual condition in the entire Bible. In Isaiah 64:6, he confesses: *"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."*

Notice carefully what the prophet identifies as "filthy rags." He does not say that our *sins* are filthy rags. That would be expected. We know that murder, theft, and adultery are repulsive to a holy God. But Isaiah says that our **righteousnesses** are as filthy rags. He is speaking of the very best things we do. He is talking about our prayers, our alms-giving, our church attendance, our kindness to strangers, and our personal discipline.

When a man stands before God clothed in his own good works, he thinks he is wearing a tuxedo. But in the blinding light of God's holiness, he is actually wearing a garment stained with infection and decay. Why? Because even our best motives are tainted by self-interest and pride. We do good to be seen of men. We do good to appease our conscience. We do good to bargain with God. The source is corrupt; therefore, the stream is polluted. To present these "rags" to God as payment for entry into Heaven is an insult to the purity of His nature.

The Mathematics of Perfection

The reason human effort fails is not just because our motives are mixed; it is because the standard of the Law is absolute perfection. Many religious people view the Law of God as a graded exam

where a score of 70% is passing. They think that if their good deeds outweigh their bad deeds, God will grade on a curve.

The Bible destroys this curve completely. James 2:10 establishes the terrifying mathematics of divine justice: *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."* The Law is not a collection of separate rules; it is a unified chain. If you break one link, the chain is broken.

If you are relying on your own effort to be justified, you must be perfect. You cannot sin once. You cannot have one stray thought. You cannot have one moment of pride. You must love the Lord your God with **all** your heart, soul, mind, and strength, every single second of your life. If you fail in one point, you are not "mostly good"; you are a transgressor of the law.

This is why the mixture of grace and works is impossible. Grace is a system for those who have failed. Works is a system for those who have never sinned. You cannot combine them. As Paul argues in Romans 11:6, *"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."* They are mutually exclusive. You must choose your vehicle: either the perfect chariot of Christ's finished work, or the broken wagon of your own performance. You cannot ride in both.

The Galatian Error

The early church faced this exact battle in the region of Galatia. False teachers had infiltrated the churches, teaching that while faith in Christ was necessary, it was not enough. They claimed that to be truly right with God, the Gentile believers needed to add the observance of the Law—specifically circumcision and the Jewish calendar. They were not denying Christ; they were simply adding to Him.

Paul's reaction to this "gospel plus" was explosive. He did not call it a difference of opinion. He called it "another gospel" which was not a gospel at all. In Galatians 3:1-3, he writes: *"O foolish Galatians, who hath bewitched you, that ye should not obey the truth... Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"*

This question pierces the heart of all religious legalism. If the Holy Spirit was powerful enough to save you and regenerate you when you were a helpless sinner, why do you think your weak flesh is needed to finish the job? If the death of Christ was sufficient to pay for your sins, why do you act as if your Friday abstinence or your Sunday rituals are the capstone of your salvation? To return to the law after embracing grace is not spiritual maturity; it is bewitchment. It is a spiritual insanity that trades freedom for chains.

Frustrating the Grace of God

The ultimate tragedy of trying to save oneself through human effort is that it effectively nullifies the cross. If there was a way for man to be righteous through his own discipline, rituals, or law-keeping, then the death of Jesus Christ was the biggest mistake in history.

Paul draws this logical conclusion in Galatians 2:21: *"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."* Consider the gravity of those words. If you can get to heaven by being a good Lutheran, a good Catholic, or a good Baptist, then Jesus did not need to die. If the sacraments can cleanse the conscience, the blood of the Son of God was shed for nothing.

When a man tries to add his own works to the work of Christ, he is telling God that the cross was insufficient. He is saying, "Jesus did a good start, but I need to finish it." This "frustrates" the grace of God. It blocks the flow of grace because grace only flows to the empty-handed. As long as your hands are full of your own "filthy rags," you cannot receive the robe of righteousness. You are clutching your own counterfeit currency, refusing the true gold of the Kingdom.

The Rest of Faith

The hardest thing for a religious man to do is to do nothing. Our pride demands that we participate in our own rescue. We want to be the co-saviors of our own souls. But the gospel commands us to cease. It commands us to stop striving and to enter into rest.

Hebrews 4:10 describes this state: *"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."* Just as God rested on the seventh day because the work of creation was finished, the believer rests in Christ because the work of redemption is finished.

This does not mean the believer sits still and does nothing in life. A saved man will work harder, love deeper, and serve more passionately than any legalist. But the **motive** has changed entirely. He no longer works *for* salvation; he works *from* salvation. He does not obey to get God to love him; he obeys because God has already loved him. His good works are not a bribe; they are a thank-you note.

Conclusion: The Rubbish Heap

In Philippians 3, the Apostle Paul takes his impressive resume—his circumcision, his heritage, his zeal, his blameless legal standing—and he throws it all onto the garbage pile. He counts it as "dung" (Philippians 3:8). Why? Because those things were competing with Christ for his confidence.

As long as Paul valued his own credentials, he could not fully trust in Jesus. He had to bankrupt himself religiously to be rich in Christ. We must do the same. We must look at our "filthy rags"—not just our sins, but our best religious efforts—and admit that they are worthless to save us.

The doctrine of *Sola Fide*—Faith Alone—is the only escape from the treadmill of human effort. It is the declaration that we are saved by the work of Another. It is the refusal to mix the wool of human works with the linen of divine grace.

So, let the legalist boast of his fasting. Let the ritualist boast of his sacraments. Let the moralist boast of his clean record. The true Christian has only one boast: "Jesus paid it all." And in that

boast, he finds a peace that the world, and religion, can never give. He is free from the burden of the law, free from the terror of judgment, and free to serve God out of love rather than fear. The rags are gone. The robe is on. The work is done.

The Myth of the Bound Will

There is a philosophical shadow that has hung over the church for centuries, casting a dark pall over the simple brightness of the gospel. It is a doctrine that paints humanity not merely as sick, but as dead in a way that excludes all capacity for response. It suggests that a man is no more than a stone or a log, utterly incapable of hearing God's voice, turning his head, or opening his eyes until a divine lightning bolt strikes him. This teaching, championed by Martin Luther in his famous work *The Bondage of the Will* and systematized by John Calvin, asserts that the human will is enslaved to sin to such a degree that it possesses no freedom whatsoever. They argue that a man cannot choose God, cannot repent, and cannot believe unless he is first secretly programmed to do so by an irresistible force.

But against this bleak determinism stands the vibrant, urgent, and universal plea of the King James Bible. The Scripture does not address men as statues; it addresses them as rebels who are dangerously free. It calls to them, reasons with them, warns them, and invites them. The very existence of a divine command implies the capacity to obey or disobey that command. If a man were truly incapable of responding to the gospel, then the Great Commission would be a cruel mockery—a taunt delivered to a corpse.

In this chapter, we will dismantle the theological myth of the "bound will." We will examine the Scriptures that shatter the chains of fatalism and reveal the dignity of human agency. We will discover that while man is indeed fallen and depraved, God has not left him without the power to cry out for mercy. The "whosoever" of the gospel is not a code word for a pre-selected elite; it is an open door to every son of Adam who is willing to walk through it.

The Divine Logic of "Ask, Seek, Knock"

The Lord Jesus Christ was not a philosopher engaging in abstract riddles; He was a preacher giving clear instructions to common people. In Matthew 7:7, He issues a threefold command that serves as the charter of human responsibility: *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."* These words are simple, active, and conditional. They promise a result—receiving, finding, opening—based entirely on an action performed by the individual.

If the doctrine of the bound will were true, this verse would be an absurdity. Imagine a father standing over his paralyzed son, who cannot move a muscle, and commanding him, "Run to me, and I will give you a gift." If the son cannot run, the father is not being gracious; he is being cruel. He is mocking the boy's disability. But Jesus Christ is not a mocker. When He says "Ask," it is because the sinner possesses a voice. When He says "Seek," it is because the sinner has a mind to search. When He says "Knock," it is because the sinner has a hand to lift.

The advocates of determinism argue that these commands only exist to show us our inability—to crush us so we realize we cannot do them. But the text says the opposite. It does not say, "Try to ask, so you will see that you cannot." It says, *"For every one that asketh receiveth"* (Matthew 7:8). The promise is attached to the successful performance of the action. The invitation is real. The

ability to respond is presumed in the very nature of the command. God does not play games with human souls by issuing invitations that He has secretly made impossible to accept.

The Tragedy of "Ye Would Not"

The most heartbreaking scene in the Gospels is arguably found in Matthew 23:37, where Jesus weeps over the city of Jerusalem. His lament reveals the terrifying power of the human will to resist the desire of God. He cries out, *"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"*

This verse is the death knell of the theory that God's will is always done. Here we see a direct conflict between two wills. On one side is the will of the Son of God: *"I would."* He desired to gather them. He wanted to save them, protect them, and cover them with His grace. On the other side is the stubborn will of man: *"Ye would not."*

Notice that Jesus does not say, *"Ye could not."* If they were unable to come because of some metaphysical bondage or because they were not on the list of the elect, Jesus would have been weeping over His own decree. He would have been lamenting a situation that He Himself created. But He places the blame squarely on their refusal. They were not unable; they were unwilling.

This distinction is vital. A man goes to hell not because he lacks the *power* to be saved, but because he lacks the *heart* to be saved. He prefers his sin. He loves darkness rather than light. The tragedy is not that the jail cell is locked from the outside; the tragedy is that the door is wide open, and the prisoner refuses to leave. The doctrine of the bound will tries to excuse the sinner by pleading inability, but the Bible convicts the sinner by exposing his obstinacy.

The "Whosoever" of the World

The most famous verse in the Bible, John 3:16, is also the most dangerous to any system of limited salvation. *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* The scope of God's love is *"the world."* The target of the offer is *"whosoever."*

Theologians who wish to restrict salvation to a pre-chosen few must perform linguistic gymnastics to redefine these words. They argue that "world" means "the world of the elect" and that "whosoever" really means "whosoever is regenerated by the Spirit first." But the Bible is not written in code. It is written in common language for common men. "World" means the mass of humanity in its rebellion and need. "Whosoever" means any person, anywhere, at any time.

If salvation were only for a specific group, the Bible would use exclusive language. It would speak of the "seed of Abraham" or the "chosen generation" in restrictive terms regarding the offer of the gospel. Instead, the final invitation of the Bible in Revelation 22:17 throws the gates open as wide as possible: *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."*

The phrase "*whosoever will*" places the decisive factor in the will of the man. It does not say "whosoever God wills." It invites the thirsty man to exercise his volition and drink. To teach that a man cannot will to come is to rewrite the invitation. It turns the "water of life" into a private reservoir for a country club of the elect, rather than a public fountain for the dying city.

Resisting the Holy Ghost

One of the pillars of the Lutheran and Calvinistic system is the doctrine of "Irresistible Grace." This teaches that when God decides to save a man, He overcomes that man's resistance with a force that cannot be withstood. The man is dragged, perhaps willingly made, into the kingdom. But the Bible presents a sobering counter-testimony: the Holy Ghost can be, and often is, successfully resisted by sinful men.

In Acts 7:51, Stephen preaches his final sermon to the religious leaders of Israel. His accusation is sharp and theological: "*Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*" Stephen charges them with a specific crime: **resisting the Spirit.**

If grace were irresistible, this crime would be impossible. If the Holy Ghost's operation upon the heart overrides the human will, then no one could ever "always resist" Him. They would eventually succumb. But Stephen says these men are doing exactly what their fathers did—pushing away the drawing hand of God. They are fighting against the conviction, closing their ears to the call, and hardening their hearts against the truth.

This resistance is not a sign of God's weakness; it is a sign of the terrifying respect God has for the human personality. He created man in His own image, and part of that image is the capacity to say "No." God can be grieved (Ephesians 4:30), He can be quenched (1 Thessalonians 5:19), and He can be resisted. This proves that the work of the Spirit is an *attempt* to persuade, not a *decree* to program. The ultimate result depends on whether the sinner yields or stiffens his neck.

The Nature of Love and Judgment

Why would God create a world where men have the freedom to reject Him? Why not simply wire us to obey, to love, and to believe automatically? The answer lies in the very nature of love and the requirements of justice.

Love, by definition, must be voluntary. A robot can be programmed to say "I love you," but it cannot truly love. It has no choice in the matter. For God to desire a relationship with man, there must be the possibility of that relationship being rejected. The freedom to rebel is the necessary cost of the freedom to love. If the "bound will" doctrine were true, God would be surrounded by automatons, not children. He would be a Puppet Master pulling strings, not a Father receiving the prodigal son who *decided* to come home.

Furthermore, the justice of God's judgment depends on human freedom. If a man is born with a will that is bound to sin, unable to do otherwise, then punishing him for sinning is like punishing

a dog for barking or a fish for swimming. It is his nature; he cannot help it. But God judges the world in righteousness. He holds men accountable because they *knew* the truth and *suppressed* it (Romans 1:18).

In Romans 2:5, Paul speaks of the sinner treasuring up wrath *"after thy hardness and impenitent heart."* An impenitent heart is one that refuses to repent. This refusal implies that repentance was an option. If repentance were impossible, the term "impenitent" would have no moral weight. The judgment of hell is a monument to the dignity of the human will. It is God saying to the sinner, "Thy will be done."

The Call to Choose

The Bible is a book of choices. From the Garden of Eden to the banks of the Jordan, the call echoes through the ages. In Deuteronomy 30:19, Moses stands before the people and lays out the options with crystal clarity: *"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."*

"Choose life." This command obliterates the philosophy of determinism. A choice requires at least two options and the capacity to select between them. Moses does not say, "Wait for God to choose life for you." He places the responsibility squarely on the shoulders of the individual. The destiny of the nation, and the destiny of the soul, hangs on the hinge of choice.

Joshua issued the same challenge in Joshua 24:15: *"Choose you this day whom ye will serve."* Elijah shouted it on Mount Carmel: *"How long halt ye between two opinions?"* (1 Kings 18:21). The Bible treats men as agents capable of making a decision. To tell a man that his will is bound, that he is passive, that he must wait for a divine zap, is to paralyze him with a lie. It stops him from obeying the very command that could save him.

Conclusion: The Open Door

The doctrine of the bound will is a prison constructed by theologians, not by Scripture. It tells the sinner that the door of salvation is locked and that he does not have the key. It turns the gospel into a lottery where one hopes to be a winner but fears being a loser. It creates a passive, introspective, and fearful religion.

But the King James Bible hands the key to the sinner. That key is faith. The door is not locked; Christ is the Door, and He stands open. The paralysis is a lie. The command to "Rise, take up thy bed, and walk" carries with it the power to obey.

God has done everything necessary for your salvation. He has provided the Lamb. He has paid the debt. He has sent the Spirit to convict. He has given the Word to enlighten. The table is set. The feast is ready. The invitation has been sent. The only variable remaining is you.

Do not hide behind the excuse of inability. Do not blame Adam, or your nature, or the decrees of God. The issue is your will. Will you come? Will you drink? Will you believe? The choice is yours, and the consequences are eternal. The chains of the "bound will" are broken by the hammer of the Word. You are free to choose, which means you are free to perish or free to live. **Choose life.**

The Drawing of the Spirit

In the theological war over human salvation, there is perhaps no word more abused, twisted, and weaponized than the word "grace." To the average religious mind, grace is simply God's kindness. But in the rigid systems of Reformation theology—specifically in the camps of Martin Luther and John Calvin—grace is transformed into a terrifying, irresistible force. They teach a doctrine known as "Irresistible Grace," which claims that when God decides to save a man, He overrides that man's will, rewires his psychology, and effectively programs him to believe.

This doctrine paints God as a cosmic kidnapper who drags His chosen victims into heaven, kicking and screaming if necessary, while leaving the rest of humanity to perish without a chance. It presents a God who does not woo a bride, but who captures a slave. It turns the romance of redemption into a mechanical operation of cause and effect.

But the King James Bible presents a different picture. It speaks of a God who "draws" men with "cords of a man, with bands of love" (Hosea 11:4). It reveals a Holy Spirit who enlightens, convicts, and persuades, but who never violates the sanctity of the human will. In this chapter, we will examine the biblical doctrine of "The Drawing." We will discover that God's grace is powerful enough to save the worst sinner, yet gentle enough to be rejected by the proudest heart. We will see that God does not force men to come; He enables them to come, and then leaves the final step to them.

The Magnet of the Cross

The central text for understanding how God brings men to Himself is found in the words of Jesus Christ in John 12:32: *"And I, if I be lifted up from the earth, will draw all men unto me."* This single sentence destroys the two main pillars of the "Irresistible Grace" theory: the idea that grace is limited to a few, and the idea that it is a secret, mystical operation.

First, consider the **mechanism**: *"If I be lifted up."* Jesus is referring to His crucifixion. The cross is the magnet. The drawing power of God is not a secret zap of electricity sent into the brains of the elect. It is the public, historical exhibition of the love of God on Calvary. When the gospel is preached—when Christ is "lifted up" in the proclamation of the Word—a divine attraction is generated. The story of the cross, the reality of the blood, and the promise of forgiveness exert a spiritual pull on the human heart.

Second, consider the **scope**: *"will draw all men."* The systems of Luther and Calvin are forced to rewrite this verse. They say "all men" really means "all kinds of men" or "some men from every tribe." But the text is absolute. The death of Christ created a universal gravitational pull. Every man, at some point in his life, feels the tug of God. It may come through the conscience, through creation, or specifically through the hearing of the Gospel, but no one is left out. God is not finding a needle in a haystack; He is magnetizing the entire haystack. The fact that not all come proves that the drawing can be resisted, not that the drawing did not happen.

Drawing vs. Dragging

Theologians often argue about the Greek word translated as "draw" (*helkuo*). They point out that it is used in Acts 16:19 to describe Paul and Silas being "drawn" into the marketplace by the authorities, implying a violent dragging. They conclude, therefore, that God drags sinners to salvation against their will.

But this is a dishonest handling of language. Words are defined by their context. A net is "drawn" (John 21:6) by force because fish have no will. A sword is "drawn" (John 18:10) by force because it is an inanimate object. But when the subject is a human being in relation to a lover or a leader, "draw" implies attraction, persuasion, and influence.

In Song of Solomon 1:4, the bride cries, *"Draw me, we will run after thee."* She is not asking to be kidnapped. She is asking to be wooed, to be attracted so strongly that she runs willingly. This is the nature of the Spirit's work. He enlightens the mind to see the danger of sin. He reveals the beauty of the Savior. He creates a desire where there was none. He makes the sinner *willing* to come.

There is a vast difference between making a man willing and forcing a man to act. If a father persuades his son to eat his vegetables by promising dessert, he has "drawn" the son. The son eats willingly. If the father pries the son's mouth open and shoves the broccoli down his throat, he has forced him. The Calvinist God is a broccoli-shover. The Bible's God is a Father who reasons, promises, and invites. *"Come now, and let us reason together, saith the Lord"* (Isaiah 1:18). You cannot reason with a robot, and you do not reason with a corpse.

The Instrument of the Drawing

How does this drawing actually happen? Does the Holy Spirit bypass the mind and perform surgery on the soul in the dark? No. The Holy Spirit works through a specific instrument: **The Word of God.**

The error of mysticism is assuming that the Spirit works directly on the person apart from the Scriptures. But Jesus defined the method in John 6:44-45. After saying, *"No man can come to me, except the Father which hath sent me draw him,"* He immediately explains *how* the Father draws: *"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."*

The drawing is an educational process. It involves "hearing" and "learning." God teaches the sinner through the Word. As the sinner hears the truth, the Holy Spirit illuminates that truth, applying it to the conscience. This is why faith does not come by lightning bolt; *"faith cometh by hearing, and hearing by the word of God"* (Romans 10:17).

This is crucial because it places the responsibility back on the sinner. If the drawing were a secret zap, the sinner could say, "I never got the zap." But if the drawing comes through the hearing of the Gospel, then the man who rejects the Gospel has rejected the drawing. He cannot blame God for his lack of faith; he has closed his ears to the voice that was calling him.

The Enabling of the Will

We must be careful not to swing to the other extreme of Humanism. The Bible does not teach that man, in his natural state, is capable of finding God on his own. Man is fallen, blind, and dead in trespasses and sins. Left entirely to himself, he would never seek God. *"There is none that seeketh after God"* (Romans 3:11).

So, how can a dead man respond? He responds because the drawing of the Spirit **enables** him to do so. This is the concept of "Prevenient Grace"—grace that goes before. The Holy Spirit sweeps over the soul, bringing light into the darkness. In that moment of illumination, the sinner is temporarily freed from the absolute bondage of his blindness. He is given the capacity to see the choice and the power to make it.

Think of a man in a dark dungeon, chained to the wall. He cannot free himself. He cannot even see the key. Suddenly, the Deliverer kicks open the door, shines a bright light into the room, and strikes the chains so they fall loose. In that moment, the prisoner is "enabled." He is free to stand up and walk out the open door.

However, he is also free to sit back down in the dark. He can close his eyes to the light. He can cling to his familiar chains. The Deliverer has done the work of enabling, but the prisoner must do the work of responding. This is the biblical balance. We cannot come without Him, but He will not drag us out if we are determined to stay.

The Tragedy of "Resist Not"

The most terrifying aspect of this doctrine is the reality that God's drawing can be fatal if rejected. To feel the pull of the Spirit and to say "No" is to harden the heart. Every time a man hears the Gospel and refuses it, he builds a layer of callous over his soul.

In Proverbs 1:24-26, Wisdom (the personification of God's appeal) speaks chilling words: *"Because I have called, and ye refused; I have stretched out my hand, and no man regarded... I also will laugh at your calamity; I will mock when your fear cometh."*

God "called." God "stretched out his hand." These are active, drawing movements. Yet the sinner "refused" and "disregarded." This proves that the call was not irresistible. If it were, they could not have refused. But because they did refuse, a time comes when the drawing ceases. The hand is withdrawn. The light goes out.

This is the danger of the Lutheran/Calvinist view. It tells men to wait for a feeling of "being saved." It encourages passivity. But the Bible encourages urgency. *"To day if ye will hear his voice, harden not your hearts"* (Hebrews 3:15). The very fact that you hear His voice—that you understand the Gospel, that you feel a prick in your conscience—is the drawing. That is the Holy Ghost working on you. To wait for something "more" is to insult the Spirit who is already speaking.

The Spirit and the Bride

The final invitation of the Bible provides the perfect summary of the cooperative relationship between the Spirit's drawing and man's willing. Revelation 22:17 says: *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."*

Notice the partnership. The Spirit says "Come." That is the divine drawing. The Bride (the Church) says "Come." That is the human preaching of the Gospel. The hearer is then told to say "Come." That is the response of faith.

There is no coercion here. There is no talk of "decrees" or "election" or "irresistible force." There is simply an open fountain and a universal invitation. The water of life is free, but it must be "taken." God does not pour it down your throat; you must stoop and drink.

The "drawing" is the thirst you feel in your soul. It is the emptiness that the world cannot fill. It is the nagging thought that there must be more to life than this. That is not just your psychology; that is the hound of heaven pursuing you. That is the Father drawing you to the Son.

Conclusion: The Verdict is Yours

The doctrine of the Drawing of the Spirit is a doctrine of hope and responsibility. It assures us that we are not left alone in our sins. God is active. He is calling. He is shining the light of the glorious gospel into the darkest corners of the human heart. No man will stand before the Great White Throne Judgment and say, "I wanted to be saved, but God didn't draw me."

That excuse will be silenced by the memory of every sermon heard, every Bible verse read, every sunset that proclaimed a Creator, and every pang of conscience that warned of judgment. Those were the cords of love. Those were the bands of a man. Those were the drawings of the Spirit.

If you are currently waiting for God to "save you," stop waiting. He has already done the work. He has sent the Son to die. He has sent the Spirit to call. He has placed this book in your hands. The next move is yours. The magnet is strong, but the anchor of your stubbornness can hold you back if you choose to let it. Cut the anchor. Yield to the pull. Let the current of grace carry you into the ocean of His love.

You do not need to be "dragged" to heaven. You only need to be willing to go. And if you are willing, you will find that the arms of the Savior have been open all along, waiting for the prodigal to come home. The door is open. The Spirit draws. **Come.**

The Ministration of Death

If you were to walk into almost any fundamentalist, evangelical, or Lutheran church in the world, you would likely find a plaque of the Ten Commandments displayed with great honor. It is viewed as the eternal standard of righteousness, the rule of life for the believer, and the moral compass of society. To speak against the Ten Commandments is considered tantamount to heresy, antinomianism, or an invitation to lawlessness.

Yet, the Apostle Paul, writing under the inspiration of the Holy Ghost, gives these stone tablets a title that would get a modern preacher fired from his pulpit. He does not call them the "Rule of Life" or the "Path of Holiness." In 2 Corinthians 3:7, he calls them **"the ministration of death."**

This shocking designation is not a mistake. It is the central pivot point for understanding the difference between the Old Covenant and the New Covenant. If a Christian does not understand that the specific covenant written on stone has been **abolished**, he will live his entire life with a veil over his heart. He will try to mix the oil of grace with the water of the law, resulting in a murky spiritual confusion that neither saves the sinner nor sanctifies the saint. In this chapter, we will examine the Scripture's bold declaration that the Ten Commandments—the ministration written and engraven in stones—was a temporary glory that has been "done away" in Christ.

Identifying the Ministration

Theologians often try to dodge the force of Paul's argument in 2 Corinthians 3 by claiming he is only talking about the "ceremonial law"—the animal sacrifices, the dietary restrictions, and the priestly vestments. They argue, "Of course, the blood of bulls and goats is gone, but the Moral Law (the Ten Commandments) remains forever."

But the text of the King James Bible does not allow for this convenient division. Paul is very specific about which law he is describing. In 2 Corinthians 3:7, he defines it as the ministration *"written and engraven in stones."*

There was only one part of the Mosaic Law that was written on stones: **The Ten Commandments**. The ceremonial laws were written on parchment scrolls. The civil laws were written in a book. Only the Decalogue was blasted into rock by the finger of God. Therefore, when Paul says that the ministration "engraven in stones" was "glorious" but is now "done away" (verse 11), he is explicitly stating that the Ten Commandments, as a covenantal system, are no longer in force for the believer. To deny this is to deny the plain reading of the text.

The Glory That Fades

Paul acknowledges that the giving of the Law was glorious. When Moses came down from Sinai holding those tablets, his face shone so brightly that the children of Israel could not look at him (Exodus 34:29-30). This was a terrifying, physical glory—the glory of absolute holiness and justice.

However, Paul points out a crucial detail in 2 Corinthians 3:13: *"Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished."*

Moses veiled his face not just to protect the people, but to hide the fact that the glory was **fading**. The shine on Moses' face was temporary. It was a dying glory. This was a prophetic picture of the Law itself. The Covenant of Sinai was never meant to be permanent. It was a temporary setup, a "schoolmaster" designed to function only until the Seed (Christ) should come.

By clinging to the Ten Commandments today, religious systems are trying to keep a glory alive that God has already extinguished. They are trying to polish stones that God has set aside. They are looking at the fading face of Moses instead of the eternal face of Jesus Christ.

The Letter Killeth

Why does Paul call the Ten Commandments the "ministration of death"? Is the Law evil? God forbid. The Law is holy, and the commandment holy, and just, and good (Romans 7:12). The problem is not with the standard; the problem is with the subject.

The Law demands perfection from imperfect people. It says, "Thou shalt not covet," to a man whose heart is a factory of covetousness. It says, "Thou shalt not bear false witness," to a man who is a liar by nature. Because the Law offers no power to obey—it only offers a command to obey—it can only result in one thing: **Death**.

2 Corinthians 3:6 declares: *"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."*

The "letter" is the external code. It stands outside of you, judging you. It is cold, hard stone. It crushes the sinner. It reveals his guilt but offers no remedy. It is a mirror that shows you the dirt on your face but provides no soap to wash it off. To preach the Ten Commandments as a means of spirituality is to preach death. It is to hand a drowning man a manual on swimming techniques rather than throwing him a life preserver.

The Veil Upon the Heart

The tragedy of modern religion—including much of Lutheranism and Reformed theology—is that it keeps the veil on the people. By reading the Old Testament as if it is still binding, they blind themselves to the glory of the New.

Paul describes this condition in 2 Corinthians 3:14-15: *"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart."*

When a preacher stands up and says, "We must keep the Ten Commandments to please God," he is putting a veil over the congregation. He is focusing their eyes on the ministry of condemnation

(verse 9). As long as they are looking at the Law, they cannot see the glory of the Lord. They are trapped in a system of fear, striving, and inevitable failure.

The only way to remove the veil is to turn to the Lord. *"Nevertheless when it shall turn to the Lord, the veil shall be taken away"* (2 Corinthians 3:16). When a man stops looking at the tablets of stone and looks at the person of Christ, the veil drops. He realizes that Christ is the **end of the law** for righteousness to every one that believeth (Romans 10:4).

The Schoolmaster Has Been Dismissed

To understand the rightful place of the Law, we must understand its historic function. Galatians 3:24-25 gives the definitive explanation: *"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."*

In the ancient world, a "schoolmaster" (pedagogue) was not the teacher. He was a strict tutor or guardian who disciplined the children and escorted them to the school. His job was temporary. Once the child arrived at the destination, the schoolmaster's job was finished.

The Law was the severe guardian. It whipped us. It confined us. It showed us our guilt to drive us to the Savior. But now that Christ has come, and now that we have believed, the schoolmaster is fired. We are **"no longer under a schoolmaster."**

To invite the Law back into the Christian life is to say, "I miss the whip." It is to return to elementary school when you have already graduated. It is spiritual regression. A Christian who lives by the Ten Commandments is acting like a child who is still under a guardian, rather than a son who is an heir of God.

Liberty, Not License

The immediate accusation against this doctrine is always the same: "If you take away the Ten Commandments, people will live like devils! They will murder and steal and commit adultery!" This fear reveals a total lack of understanding of the New Covenant.

The New Covenant does not leave us lawless; it places us under a higher and more powerful law—the **Law of Christ**. 2 Corinthians 3:17 says, *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."*

This liberty is not the freedom to sin; it is the freedom *from* sin. The Old Covenant tried to restrain evil from the outside using fear and stone tablets. It failed. The New Covenant changes the heart from the inside using the Holy Spirit.

A man who is filled with the Spirit of God does not need a stone tablet to tell him not to murder. He has the love of God shed abroad in his heart. He does not refrain from adultery because he fears

a lightning bolt; he refrains because he loves his wife and he loves his Savior. The internal "Law of the Spirit of life" (Romans 8:2) is far superior to the external law of death.

If you have a tiger in a cage, you need iron bars (the Law) to keep him from killing. But if you could magically change that tiger into a lamb, you would no longer need the bars. The nature has changed. The Gospel does not just paint the bars; it changes the beast.

Conclusion: The Glory that Excelleth

The argument of 2 Corinthians 3 is one of comparison. The Old Covenant had glory, yes. But the New Covenant has a *"glory that excelleth"* (verse 10). The glory of the Law was the glory of justice, judgment, and condemnation. It was awe-inspiring, but it was terrifying.

The glory of the New Covenant is the glory of justification, righteousness, and liberty. It is the glory of a bare face beholding the Lord and being changed into His image. *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"* (2 Corinthians 3:18).

You cannot be changed by staring at the Ten Commandments. You can only be condemned by them. Transformation comes from beholding Jesus Christ. As you look at Him—His grace, His finished work, His love—the Holy Spirit does the work of sanctification inside you that the Law could never do.

So, let the Lutheran keep his catechism. Let the legalist keep his tablets of stone. Let them cover their faces with the veil of Moses. As for us, we will step out of the shadow of Sinai and into the light of Calvary. We will leave the ministration of death in the grave where Christ left it, and we will walk in the newness of the Spirit. The stones are broken; the veil is rent; the schoolmaster is dismissed. We are free.

The Law of Christ – Living Under Grace

When a man is told that the Ten Commandments are "abolished" and "done away" (2 Corinthians 3), his first reaction is often one of panic. He imagines a world without moral guardrails, a chaotic anarchy where Christians run wild, sinning with impunity because there is no law to stop them. He asks the desperate question: "If we are not under the Law of Moses, then what rules are we supposed to follow?"

This question reveals a fundamental misunderstanding of the Christian life. It assumes that the only thing keeping a man from being a devil is a stone tablet threatening him with death. It assumes that the believer is still a wild beast that needs a cage. But the King James Bible teaches that the believer is a "new creature" (2 Corinthians 5:17). A new creature does not need the old cage; it operates under a new internal instinct.

We have not been left lawless. We have traded a lower law for a higher law. We have moved from the "Law of Moses" to the **Law of Christ**. This is not a change of administration; it is a change of nature. It is the difference between a robot programmed not to hurt you, and a father who would never hurt you because he loves you. In this chapter, we will explore the glorious freedom and the terrifying responsibility of living under the Law of Christ.

A Change of Captains

To understand our new rule of life, we must first recognize that we have changed commanders. In the Old Testament, Moses was the mediator. He spoke for God, and the people were baptized "unto Moses" (1 Corinthians 10:2). But on the Mount of Transfiguration, a dramatic shift occurred. Moses (representing the Law) and Elijah (representing the Prophets) appeared with Jesus. Peter, confused, wanted to build three tabernacles—one for each. He wanted to keep all three authorities equal.

But God the Father interrupted him from a bright cloud, saying: "*This is my beloved Son, in whom I am well pleased; hear ye him*" (Matthew 17:5). When the disciples looked up, "*they saw no man, save Jesus only.*"

Moses and Elijah were gone. The command was specific: "**Hear ye him.**" We do not listen to Moses anymore. We do not look to Sinai for our marching orders. We look to Jesus. The Law of Moses was for the servant's house; the Law of Christ is for the Son's house. To continue quoting Moses as the final authority for the church is to disrespect the Son. It is to act as if the promotion never happened.

The Definition of the Law of Christ

What exactly is this "Law of Christ"? Is it just the Ten Commandments repackaged with a new cover? No. The Apostle Paul defines it in Galatians 6:2: "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

The Law of Christ is not a list of prohibitions; it is a principle of **sacrificial love**. Jesus gave this "new commandment" to His disciples in John 13:34: *"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."*

Notice the standard. The Law of Moses said, "Love thy neighbour as thyself." That is a human standard. It limits love to the extent of your own self-interest. But the Law of Christ says, "Love one another **as I have loved you**." How did He love us? He died for us. He gave everything for us while we were yet enemies.

This is a far higher standard than the Ten Commandments. The Ten Commandments say, "Thou shalt not kill." The Law of Christ says, "Lay down your life for your brother." The Ten Commandments say, "Thou shalt not steal." The Law of Christ says, "Give to him that asketh." You can keep the Ten Commandments without being a nice person; you can be a cold, rigid, moral Pharisee. But you cannot keep the Law of Christ without being like Jesus.

Love as the Fulfilling of the Law

The genius of God's plan is that the higher law automatically includes the lower law. If you are operating by the Law of Christ (love), you do not need the Ten Commandments to tell you how to behave.

Paul explains this mechanics in Romans 13:8-10: *"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law... Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."*

Think about it logically. If you truly love your neighbor with the love of Christ, will you murder him? No. Will you sleep with his wife? No. Will you steal his car? No. You don't need a stone tablet shouting "Thou Shalt Not" to keep you from doing those things. The love inside you makes those actions impossible.

The Law of Moses restrains evil from the outside (restraint). The Law of Christ produces good from the inside (constraint). *"For the love of Christ constraineth us"* (2 Corinthians 5:14). This is the difference between a man who doesn't cheat on his wife because he is afraid she will find out and divorce him (Law), and a man who doesn't cheat on his wife because he loves her so deeply that the thought of hurting her sickens him (Grace). Which man is truly faithful?

The Missing Commandment: The Sabbath

One of the most striking proofs that we are not under the Ten Commandments is the treatment of the Sabbath in the New Testament. When the Apostles give instructions to the Gentile churches, they repeat nine of the Ten Commandments as moral imperatives. We are told to avoid idolatry, to honor parents, not to kill, steal, or lie.

But there is **one** commandment from the Decalogue that is never repeated in the New Testament epistles as a binding duty: The Fourth Commandment, *"Remember the sabbath day, to keep it holy."*

Why is it missing? Because the Sabbath was a "sign" of the Old Covenant (Exodus 31:13) and a "shadow" of the rest that was to come in Christ. Now that the substance (Christ) is here, the shadow is no longer needed.

Paul is explicit about this in Colossians 2:16-17: *"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."*

To enforce the Sabbath (Saturday) or to turn Sunday into a "Christian Sabbath" is to go back to the shadows. It is to let men judge you on a ritual matter. The Christian's rest is not a day of the week; it is a Person. We rest in Christ every day. Every day is holy because we are in Him.

Generative vs. Prohibitive

The fundamental difference between the two systems is the difference between **prohibitive** law and **generative** love.

The Law of Moses is prohibitive. It consists mostly of negatives: "Thou shalt *not*." It draws a circle and says, "Stay inside." It is static. It stops you from doing bad, but it gives you no power to do good. A man in a coma keeps the Ten Commandments perfectly—he kills no one, steals nothing, and covets nothing. But is he pleasing to God? No, he is just dead.

The Law of Christ is generative. It is active. It is positive. It says, "Go." "Give." "Serve." "Love." It generates action. It is the overflow of the Spirit of God through the believer.

Under the Law, you ask, "How far can I go before I sin?" You are always looking for the line, trying to get as close to the world as possible without crossing it. Under Grace, you ask, "How much can I do for the One who saved me?" You are running away from the line, toward the center of God's will. The Law produces anxiety and minimalism. Grace produces gratitude and maximalism.

The Danger of Galatianism

The church today is filled with "Galatians"—Christians who have begun in the Spirit but are trying to be made perfect by the flesh (Galatians 3:3). They think that imposing rules, dress codes, and dietary restrictions will make people holy. They believe that if they preach "Grace alone," people will become licentious.

But the opposite is true. Sin has *dominion* over those who are under the law. *"For sin shall not have dominion over you: for ye are not under the law, but under grace"* (Romans 6:14).

When you put a man under rules, you stir up the rebellion in his heart. The law gives sin its strength (1 Corinthians 15:56). But when you overwhelm a man with the grace of God—when you show him that he is loved, forgiven, and accepted apart from his works—you break the power of sin. You melt his heart. You give him a motive for holiness that fear could never provide.

Conclusion: The Adult Son

Living under the Law of Christ is the mark of spiritual adulthood. The Law of Moses was for the childhood of the people of God. It was the tutor, the governor, the rule-book for minors.

But now, "*we are the sons of God*" (1 John 3:2). An adult son does not need a list of rules tacked to the refrigerator to tell him how to behave in his father's house. He knows his father's heart. He shares his father's nature. He acts with dignity and love because he is a son.

If you are still craving the Ten Commandments, ask yourself why. Do you not trust the Spirit of God within you? Do you need a policeman to keep you from sinning? Or have you realized that the love of Christ is a stronger bond than the stone of Sinai?

Throw away the stone tablets. They are the ministration of death. Embrace the Law of Christ. Let His love flow through you. Bear one another's burdens. In doing so, you will fulfill the law in a way that Moses could only dream of. You will not just be "obedient"; you will be **alive**.

The Idol of Liturgy

The human heart is an idol factory, and nowhere is this more evident than in the way men worship. When left to his own devices, man will always complicate the simplicity of God. He is not content with a simple gathering of believers, a Bible, and a prayer. He craves a show. He wants mystery, sensory stimulation, and a feeling of "holiness" generated by atmosphere rather than by truth. He wants incense to smell, stained glass to admire, gold to covet, and chants to mesmerize his mind.

This drive to decorate the gospel is not an act of higher devotion; it is an act of spiritual rebellion. The Bible calls it **"will worship"** (Colossians 2:23). It is worship that originates in the will of man rather than the will of God. It is a performance designed to impress the worshiper, under the guise of honoring the Creator.

In this chapter, we will expose the "Idol of Liturgy." We will look behind the curtain of the high church service—whether Roman Catholic, Lutheran, or High Anglican—and see it for what it truly is: a return to the weak and beggarly elements of the world. We will discover that the elaborate rituals, the scripted prayers, and the priestly vestments are not aids to worship; they are barriers that suffocate the Spirit and obscure the finished work of Jesus Christ.

The Commandments of Men

The Lord Jesus Christ reserved his harshest criticism for the religious leaders who elevated their traditions above the Word of God. In Mark 7:7, He quotes Isaiah to deliver a devastating verdict on their elaborate religious systems: *"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."*

Notice the terrifying word: **Vain**. It means empty, useless, and worthless. It is possible to have a church service that is perfectly choreographed, aesthetically beautiful, and emotionally moving—and yet have it be totally "vain" in the eyes of God. Why? Because the content of the worship is based on human invention, not divine instruction.

When a church decides that a minister must wear a specific robe, or that the congregation must stand at a certain time and sit at another, or that prayers must be read from a book, they are teaching for doctrines the commandments of men. There is no Scripture for these things. They are inventions of the institutional mind. By binding the conscience of the believer to these man-made rules, they make the word of God of none effect (Mark 7:13). They replace the authority of the Bible with the authority of the Rubric.

The Costume Party of Religion

One of the most visible marks of liturgical idolatry is the obsession with religious clothing. In the Lutheran and Catholic systems, the clergy set themselves apart by wearing albs, stoles, chasubles, and collars. They look different. They look "holy."

But Jesus warned specifically against this practice. In Luke 20:46, He said, *"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts."*

The desire to walk in "long robes" is a mark of the Pharisee. It is an attempt to use clothing to project spiritual authority. But in the New Testament, there is no priesthood distinct from the body of believers. We are all *"a royal priesthood"* (1 Peter 2:9).

When a man puts on a religious costume to lead worship, he is visually denying the equality of the brotherhood. He is setting himself up as a mediator, a special class of holy man. This is an abomination to the finished work of Christ, who tore the veil in two. We are all clothed in the same robe—the righteousness of Christ. To wear a special vestment is to suggest that Christ's righteousness is not enough, or that the minister has a special access to God that the layman does not.

The Trap of Vain Repetitions

Liturgy thrives on scripts. In a liturgical service, the prayers are written down centuries ago. The congregation recites them in unison, week after week, year after year. They recite the Kyrie, the Gloria, and the Creed, often without even thinking about the words coming out of their mouths.

Jesus explicitly forbade this mechanical form of prayer. In Matthew 6:7, He commanded: *"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."*

The heathen believe that the power of prayer is in the **formula**. If they say the magic words enough times, the gods will be appeased. Liturgical Christianity has adopted this heathen mindset. It assumes that reciting the "Lord's Prayer" three times is better than praying one simple, heartfelt sentence.

But prayer is communication with a Father, not an incantation to a computer. If your child came to you every morning and read the exact same paragraph from a notecard, you would not feel loved; you would feel alienated. You would wonder where their heart was. God desires "truth in the inward parts" (Psalm 51:6), not the parroting of beautiful prose written by dead men.

The Architecture of Distraction

The physical setting of liturgical worship is designed to overawe the senses. The cathedral, with its soaring arches, dim lighting, and altar rails, is built to create a sense of distance and mystery. It is modeled after the Old Testament Temple, with a "Holy of Holies" (the altar area) separated from the common people.

But this architecture is a denial of the New Covenant. God does not dwell in temples made with hands (Acts 17:24). The "house of God" is not the building; it is the **people**. *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"* (1 Corinthians 3:16).

By focusing on the "sanctuary" as a holy place, liturgy localizes God. It makes people think that God is more present at the altar than He is in their living room or their workplace. This is a return to weak and beggarly elements.

Furthermore, the visual focus of the liturgical church is always the **altar**, not the pulpit. The center of attention is the place where the "sacrament" is performed, not the place where the Word is preached. This subtle architectural shift devalues the Scriptures and elevates the ritual. It teaches the eye to look for God in the bread and wine, rather than hearing God in the exposition of the Bible.

Will Worship and False Humility

The Apostle Paul provides the definitive theological diagnosis of liturgy in Colossians 2:20-23. He asks, *"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?"*

Paul is baffled. If we are dead to the world, why do we go back to religious rules about touching, tasting, and handling? Why do we return to a religion of externals?

He explains the appeal in verse 23: *"Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."*

Liturgy has a *"show of wisdom."* It looks smart. It looks deep. It has an air of history and gravitas. It also has a show of *"humility"*—kneeling, bowing, crossing oneself. It looks very pious. But Paul calls it **"will worship."** It is a worship self-imposed by the human will. It makes the worshiper feel religious, but it has no power against the flesh. It is a placebo. It satisfies the religious itch but leaves the cancer of sin untouched.

Spirit and Truth

The antidote to the idol of liturgy is the definition of true worship given by Jesus to the woman at the well. She was caught up in the debate about *where* to worship—on this mountain or in Jerusalem. She was focused on the external form.

Jesus cut through the debate in John 4:23-24: *"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."*

True worship has two components: Spirit and Truth. **Spirit** refers to the internal reality. It must come from a born-again human spirit energized by the Holy Spirit. It is not about the posture of the body but the posture of the heart. **Truth** refers to the content. It must be based on the revelation of God in Scripture, not on tradition or sentiment.

Liturgy often kills both. It stifles the Spirit with rigid scripts, and it obscures the Truth with man-made symbols. It replaces the "Spirit" with "Atmosphere" and the "Truth" with "Tradition."

The Simplistic Scandal

The early church had no liturgy. They had no vestments, no altars, no pipe organs, and no printed missals. They met in homes (Acts 2:46). They ate a full meal together. They read the Apostles' doctrine. They prayed. They sang hymns.

To a modern liturgical Christian, this sounds incredibly boring and "low." It lacks the majesty of the high church. But this simplicity was their power. Because they had no props, they had to rely on the presence of God. Because they had no script, they had to rely on the Spirit.

The transition from the Upper Room to the Cathedral was the transition from power to form. As the church gained political power, it adopted the pageantry of the Roman imperial court. The pastor became a priest; the supper became a sacrifice; the gathering became a performance.

We must have the courage to strip it all away. We must smash the idol of liturgy. We do not need the smell of incense; we need the fragrance of Christ. We do not need the chime of bells; we need the ring of truth. We do not need the drama of the mass; we need the reality of the Gospel.

Conclusion: Rip the Script

There is a fear that comes with abandoning liturgy. Without the script, what do we do? Without the robes, who is in charge? Without the ritual, is it really church?

This fear is the fear of freedom. It is the fear of the Israelites who wanted to go back to Egypt because at least there they had guaranteed food, even if they were slaves. Liturgy is safe. It is predictable. You can do it while spiritually asleep.

But God is calling us to wake up. He is calling us to a worship that is raw, real, and risky. He is calling us to trust that if His Word is preached and His people love one another, He will be in the midst.

So, burn the prayer books. Take off the robes. dismantle the altars. Open the King James Bible, get on your knees, and speak to your Father. That is worship. Everything else is just a religious play performed by dead actors in a stone theater.

The Shadow vs. The Substance

Human beings are creatures of sight and touch. We trust what we can see with our eyes and handle with our hands. This reliance on the physical senses is a survival mechanism in the natural world, but in the spiritual realm, it is a deadly trap. It leads men to mistake the symbol for the reality, the map for the territory, and the shadow for the substance.

The history of religion is essentially the history of men clinging to shadows. From the golden calves of Egypt to the ornate cathedrals of Europe, humanity has always tried to freeze God into a physical form. We want a God we can visit on Sunday, a God we can eat in a wafer, and a God we can manage through ritual. We are terrified of a God who is Spirit, who demands to be worshipped in spirit and in truth, and who cannot be contained in our boxes.

In this chapter, we will examine the great apostolic warning against "shadow Christianity." We will explore how the entire Levitical system—the temple, the priesthood, the sacrifices, and the holy days—was merely a silhouette cast by the approaching figure of Christ. Now that the Figure has arrived, to continue playing with the shadows is not just childish; it is an act of rejection against the Substance. It is to prefer the photograph of a loved one over the embrace of the person themselves.

The Anatomy of a Shadow

To understand the argument of the New Testament, we must first understand the nature of a shadow. A shadow has no life of its own. It is a dark, two-dimensional projection caused by a solid object blocking the light. A shadow can show you the outline of a thing, but it cannot show you the details. A shadow of a loaf of bread cannot feed you. A shadow of a sword cannot cut you. A shadow of a fire cannot warm you.

The Apostle Paul uses this precise imagery in Colossians 2:16-17 to describe the religious externals that the false teachers were imposing on the church: *"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."*

Notice the list: dietary rules ("meat and drink"), annual festivals ("holyday"), monthly observances ("new moon"), and weekly sabbaths ("sabbath days"). These were the pillars of Jewish religious life. They were ordained by God in the Torah. They were holy, meaningful, and instructive—for their time.

But Paul calls them **"a shadow."** They were not the reality. The Sabbath rest was a shadow of the spiritual rest we find in Jesus. The Passover lamb was a shadow of the Lamb of God. The High Priest was a shadow of our Great High Priest. Now that "the body" (the substance) is here, the shadow has served its purpose.

Imagine a woman whose husband is away at war. She keeps a photograph of him on her mantle. She kisses it, cries over it, and talks to it. This is appropriate while he is gone. But suppose the husband returns. He walks through the door, arms open wide. If the woman ignores him and

continues to talk to the photograph, something is wrong. She has become addicted to the shadow and has rejected the substance. This is the state of the modern liturgical church. Christ is here, but they are still kissing the picture.

The Weakness of the Law

The author of Hebrews expands on this concept, explaining why the Old Covenant system had to be set aside. In Hebrews 10:1, he writes: *"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."*

The problem with shadows is that they have no power to change the object they fall upon. The Law was a shadow. It could reveal the shape of holiness, but it could not impart holiness. It could show man his sin (like an X-ray), but it could not heal the disease.

This is why the sacrifices had to be offered *"year by year continually."* The very fact that they had to be repeated proved that they didn't work. If a medicine truly cures a disease, you take it once and you are healed. If you have to take it every day for the rest of your life just to manage the symptoms, it is not a cure; it is a maintenance program.

Religion is a maintenance program. It manages the guilt of the sinner through weekly doses of ritual. The mass, the confession, the penance—it is a treadmill of shadows designed to keep the conscience pacified but never cleansed.

But the work of Christ is **Substance**. It is effectual. *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all"* (Hebrews 10:10). The shadow is repetitive; the Substance is singular. The shadow covers; the Substance cleanses. The shadow is "continually"; the Substance is "once for all."

The Veil and the Flesh

The most dramatic physical shadow in the Old Testament was the Veil of the Temple. It was a thick, heavy curtain that separated the Holy Place from the Holy of Holies. It was a "Do Not Enter" sign posted by God. It shouted to every Israelite: "You are sinful; God is holy; keep your distance."

Only one man (the High Priest) could go behind that shadow, and only once a year, and never without blood. The system was designed to emphasize separation.

But at the moment Jesus died on the cross, a supernatural event occurred that signaled the end of the shadow age. *"And, behold, the veil of the temple was rent in twain from the top to the bottom"* (Matthew 27:51).

God tore the curtain. He did not tear it from the bottom up (as men would), but from the top down. He was declaring that the way into the Holiest was now open to all.

However, the writer of Hebrews gives us a profound insight into what that veil actually represented. Hebrews 10:19-20 says: *"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."*

The physical veil was a shadow of the **flesh of Jesus**. As long as Jesus walked the earth in His physical body, God was localized. But when His flesh was torn on the cross, the Spirit was released to the world. The shadow was torn so the Substance could be accessed.

When churches today set up "altar rails" and create "sanctuaries" that separate the clergy from the laity, they are sewing the veil back together. They are rebuilding the shadow that God tore down. They are trying to re-establish the distance that Christ died to bridge.

The Psychology of Ritual

Why do men prefer shadows? If the Substance is so much better, why does the vast majority of Christendom retreat into liturgy and law?

The answer lies in the psychology of the fallen nature. Shadows are **safe**. You can control a ritual. You know exactly when to stand, when to sit, and what to say. It is predictable. It makes you feel religious without requiring any vulnerability. You can attend a high mass, go through all the motions perfectly, and leave with your heart completely hardened against God. The shadow demands nothing of your soul.

The Substance, however, is **dangerous**. To encounter the living Christ is to lose control. It requires faith, which is the evidence of things *not seen* (Hebrews 11:1). It requires walking by the Spirit, which is like the wind—you cannot tell where it comes from or where it goes (John 3:8).

Furthermore, shadows offer a false metric of righteousness. If religion is about keeping days and eating meats (Colossians 2:16), then I can measure my holiness. "I went to church 50 times this year. I fasted twice a week." I can put my righteousness on a spreadsheet.

But how do you measure "Christ in you, the hope of glory"? How do you measure "peace that passeth all understanding"? The Substance cannot be quantified. It requires a relationship, not a checklist. The flesh hates relationships; it loves checklists. Therefore, the flesh loves shadows.

Complete in Him

The ultimate refutation of shadow Christianity is found in Colossians 2:9-10: *"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."*

"Ye are complete in him." This is perhaps the most liberating statement in the Bible. It means that the moment you are in Christ, you lack nothing. You do not need a priest to add forgiveness;

you are complete. You do not need a sacrament to add grace; you are complete. You do not need a law to add holiness; you are complete.

If you are complete, then anything you add is a subtraction. If you have a full glass of water and you try to add more, you simply make a mess. To add "Mary" or "Saints" or "Penance" or "Lent" to Christ is to imply that He is insufficient. It is to say, "I am complete in Him... *plus* a little bit of my own effort."

Shadow religion is based on the premise that the believer is incomplete. It keeps the believer on a hamster wheel of activity, always chasing a carrot of acceptance that he already possesses. The Gospel commands us to step off the wheel. It invites us to sit down in the finished work of Christ.

The rudiments of the World

Paul uses a specific term to describe these religious shadows: **"the rudiments of the world"** (Colossians 2:8, 20). The word "rudiments" (*stoicheion*) refers to the ABCs, the basic building blocks, or the elementary principles.

Paul is saying that religious rituals—temples, priests, calendars, diets—are the "ABCs" of spirituality. They are kindergarten stuff. They are what pagans do. They are what children do.

For a Christian to go back to lighting candles and observing Lent is a regression. It is a college student going back to kindergarten to play with alphabet blocks. Paul asks in Galatians 4:9, *"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"*

He calls the shadows **"weak and beggarly."** They have no strength to help you (weak), and they have no wealth to give you (beggarly). Why would a son of the King, who has inherited the Kingdom, go back to playing with beggars' tokens?

Conclusion: Touching the Reality

The Apostle John begins his first epistle with a powerful testimony of substance: *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life"* (1 John 1:1).

John says, "We didn't just see a shadow. We handled the Word of life." This is the invitation of the New Covenant. We are invited to handle the reality of God.

When you open the King James Bible, you are not looking at a shadow; you are looking at the mind of Christ. When you pray in the Spirit, you are not reciting a script; you are talking to the Substance. When you love the brethren, you are not performing a ritual; you are manifesting the Body.

It is time for the church to turn on the lights. When the light comes, the shadows flee. You cannot have both. You cannot trust in the ritual and trust in the Savior. You must choose.

Will you be a shadow-chaser, grasping at the dark outlines of religious form? Or will you be a Substance-holder, filled with the fullness of God? The shadow is safe, easy, and dead. The Substance is wild, demanding, and alive.

The veil is torn. The Priest is seated. The work is done. Stop playing with the shadows on the wall and turn around to face the Son.

The Memorial – Breaking Bread, Not Bodies

The history of religion is filled with strange rituals, but perhaps none is as psychologically bizarre as the desire to eat one's own god. In the ancient mystery religions of paganism, devotees believed that by consuming the flesh of a sacrificial victim, they could ingest the power and vitality of the deity. It was a crude, magical attempt to unite the physical with the spiritual through the digestive tract.

Tragically, this pagan impulse did not die with the idols of Rome. It migrated into the church. Today, millions of professing Christians—Roman Catholics, Lutherans, and High Anglicans—gather weekly to participate in a ritual where they believe they are literally consuming the body and blood of Jesus Christ. They claim that a miracle occurs on the altar, transforming a piece of bread and a cup of wine into the actual, physical substance of the Savior.

The King James Bible, however, presents a supper that is radically different from this magical meal. It presents a simple memorial service designed to stimulate the mind, not the stomach. It is a time of **remembrance**, not re-enactment. In this chapter, we will dismantle the doctrine of "Real Presence"—whether the Catholic Transubstantiation or the Lutheran Consubstantiation—and restore the Lord's Supper to its rightful place as a solemn memorial of a finished work. We will see that we are called to break bread in memory of a body that was broken once for all, not to chew on a body that is being broken again and again.

The Metaphor of the Upper Room

The entire doctrine of the "Real Presence" hangs on four small words spoken by Jesus in the Upper Room: *"This is my body"* (Matthew 26:26). The literalist argues that because Jesus said "is," He must mean it literally. If He had meant it was a symbol, He would have said "represents."

But this argument ignores the most basic rules of language and the way Jesus consistently spoke. Jesus often used the verb "to be" to establish a metaphor. He said, *"I am the door"* (John 10:9). Did He mean He was a physical plank of wood with hinges? He said, *"I am the vine"* (John 15:5). Did He mean He had leaves and bark? He said, *"I am the good shepherd"* (John 10:11). Was He holding a literal staff?

In every one of these cases, the "is" establishes a spiritual representation. The door represents access. The vine represents the source of life. The shepherd represents guidance. In the same way, when Jesus held up the bread, He was saying, "This bread represents my body."

Think about the physical scene in the Upper Room. Jesus was sitting there in His physical body. He had not yet died. He was holding the bread in His literal hand. If the bread was literally His body, then He had two bodies at the same time—one sitting at the table and one being eaten by the disciples. The literal interpretation leads to absurdities that defy logic and Scripture. Jesus was clearly establishing a **memorial symbol**, pointing to the sacrifice He was about to make on the cross.

The Logic of Remembrance

The very nature of a memorial argues against the physical presence of the person being remembered. Jesus commanded, *"This do in remembrance of me"* (Luke 22:19).

You do not "remember" someone who is sitting right in front of you. You interact with them. Remembrance is an act of the mind that bridges the gap of **absence**. We hold a memorial service for a soldier who died in a war fifty years ago because he is not here. If he walked into the room, the memorial would stop, and the celebration would begin.

By commanding us to observe this supper "in remembrance," Jesus was teaching us that He would be physically absent during the church age. He was going away. He would be seated at the right hand of the Father, not on the altars of Europe.

The Apostle Paul confirms this "absence" in 1 Corinthians 11:26: *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."*

Note the phrase **"till he come."** This implies that He has not yet come. He is currently absent. The Supper is a placeholder. It is a visual sermon ("shewing" His death) that we perform in the interim period between His ascension and His return. To claim that He is physically present in the bread is to claim that He has already come, effectively destroying the "blessed hope" of His future return.

The Myth of Consubstantiation

While Roman Catholics teach that the bread turns into flesh (Transubstantiation), Martin Luther tried to find a middle ground. He taught **Consubstantiation**. He argued that the bread remains bread, but that the body of Christ is present "in, with, and under" the bread. He compared it to a red-hot iron: it is still iron, but it is also fire.

This doctrine is just as unscriptural as the Catholic view. It relies on a philosophical idea called the "Ubiquity of the Body of Christ." Luther argued that because Jesus is God, and God is everywhere, therefore the physical body of Jesus can be everywhere at once—including in the bread on a thousand altars simultaneously.

But the Bible is careful to distinguish between Christ's divine nature (which is omnipresent) and His human body (which is local). After the resurrection, the angel at the tomb said, *"He is not here: for he is risen"* (Matthew 28:6). The angel did not say, "He is everywhere." He said Jesus was located in a specific place and not in another.

Currently, the physical body of Jesus Christ is in Heaven. Acts 3:21 says of Jesus: *"Whom the heaven must receive until the times of restitution of all things."* If Heaven "must receive" (contain/hold) Him until the end, then He cannot be floating in a communion cup in Wittenberg or Rome. To scatter His body across the earth is to deny the reality of the Ascension.

The Finished Work vs. The Ongoing Sacrifice

The most dangerous aspect of the "Real Presence" doctrine is what it implies about the sacrifice of the cross. If Christ is present in the bread to be "received" for the forgiveness of sins, then the cross was not enough. The believer needs a fresh infusion of Christ every week.

In the Catholic mass, this is explicit: they call it a "sacrifice." They believe they are re-offering Christ to the Father. Luther rejected the idea of "sacrifice" but kept the idea that the sacrament conveys the forgiveness of sins.

But the book of Hebrews destroys the concept of any ongoing offering or repetitive application of the body of Christ. Hebrews 10:10 declares: *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."*

Once for all. The offering of the body happened one time. It is finished. It is never to be repeated. Hebrews 10:12 adds: *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."*

He sat down because the work was done. In the Old Testament tabernacle, there were no chairs. The priests never sat down because their work was never finished. They were always butchering animals. But Jesus sat down. To treat the Communion table as a place where sins are forgiven is to ask Jesus to stand back up. It is to insult the sufficiency of the "one sacrifice for ever."

Discerning the Lord's Body

Defenders of the Real Presence often retreat to a scary warning found in 1 Corinthians 11:29: *"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."*

They argue, "See! You must discern that the bread *is* the body, or you will be damned!" This is a classic example of taking a verse out of context to prove a pretext.

What does Paul mean by "the Lord's body" in 1 Corinthians? In chapter 10, verse 17, he defines it clearly: *"For we being many are one bread, and one body: for we are all partakers of that one bread."* And in chapter 12, verse 27, he says: *"Now ye are the body of Christ, and members in particular."*

In Paul's theology, the "Body of Christ" on earth is the **Church**. The context of 1 Corinthians 11 is not about magical bread; it is about a church split. The rich members were eating their own supper and getting drunk while the poor members went hungry (verses 20-22). They were humiliating the poor brethren.

When Paul says they were "not discerning the Lord's body," he means they were not recognizing the person sitting next to them as a brother in Christ. They were treating the church (the Body) with contempt by letting the poor starve. To eat the supper while hating your brother is to eat unworthily. It has nothing to do with molecular changes in a cracker; it has everything to do with the unity of the believers.

The Spiritual Feeding

If the bread is just bread, does that mean the service is empty? Is there no feeding? Yes, there is feeding, but it is **spiritual**, not oral. We feed on Christ by faith in the Word.

Jesus explained this metaphor in John 6. He shocked the crowd by saying, *"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"* (John 6:53). The literalists (the Jews) were disgusted, asking, "How can this man give us his flesh to eat?"

But Jesus corrected their literalism in verse 63: *"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."*

Jesus explicitly states that the physical flesh profits **nothing**. Even if you could eat His physical body, it would just be digestion. It would not save your soul. The true "eating" is believing His words. To "eat His flesh" is a metaphor for internalizing His sacrifice. Just as food becomes part of your body and gives you strength, the truth of the Gospel must become part of your inner man.

When we take the Lord's Supper, we are using physical objects (bread and wine) to stimulate a spiritual reality (faith and gratitude). We look at the broken bread, and our mind goes to the cross. We drink the cup, and our heart thanks Him for the blood. We are fed by the Truth, not by the toast.

A Simple Meal for a Pilgrim People

The early church celebrated this meal with a simplicity that would shock a high-church liturgist. It was often a full meal (an "agape" or love feast) where they broke bread from house to house (Acts 2:46). There were no golden chalices, no embroidered cloths, and no priests lifting wafers toward the ceiling.

It was a family dinner. It was a time to look back at the Cross and look forward to the Kingdom. It was joyful, common, and real.

By turning this meal into a "Sacrament"—a mysterious ritual dispensed by a holy caste—the institutional church stole the family dinner and replaced it with a funeral dirge. They took the bread out of the hands of the father of the house and put it in the hands of the priest. They took the joy of "remembrance" and replaced it with the fear of "judgment."

We must reclaim the table. We must reject the superstition that God can be eaten. We must refuse to kneel before a piece of bread as if it were the Creator of the universe. That is idolatry, plain and simple.

Conclusion: The Empty Tomb and the Full Heart

The glory of Christianity is not that we have Christ on our table, but that we have Christ in our hearts. The tomb is empty. The altar is empty. The throne is occupied.

When you take the Lord's Supper, do not look for a miracle in the bread. Look for the miracle in your own salvation. The bread is a picture. The wine is a picture. But the Savior is real, and He is seated in Heaven, waiting for the day when He will drink the fruit of the vine new with us in His Father's kingdom (Matthew 26:29).

Until that day, we eat to remember. We eat to proclaim. We eat to say to the world, "He died for me, He is gone, but He is coming back." This is the testimony of the saints.

Let the mystics have their magic. Let the priests have their pageantry. We have the Word of God, the finished work of Christ, and the simple, broken bread of a thankful people. That is enough. That is everything.

The Feast of Charity

If you were to invite a starving man to dinner, and then hand him a crumb of bread the size of a dime and a thimble of wine, he would not call it "charity." He would call it an insult. Yet, this is exactly what the modern church calls "The Lord's Supper." Sunday after Sunday, millions of people line up to receive a microscopic wafer and a sip of juice, believing they have participated in a holy meal. They call it "communion," but there is no communing. They call it a "supper," but no one eats. It is a ritualized starvation, a ghostly pantomime of a meal that has lost its body and its soul.

The King James Bible presents a radically different picture of the gathering of the saints. When the early church met, they did not snack; they feasted. They did not stand in solemn lines facing an altar; they sat around tables facing one another. They called these gatherings "**feasts of charity**" (Jude 1:12).

In this chapter, we will dig into the history and theology of the biblical "Agape" meal. We will discover that the Lord's Supper was originally a full, hearty meal designed to feed the poor, bond the body, and celebrate the abundance of God's grace. We will see how the institutional church, in its desire for control and "sacredness," stripped the table of its food and the people of their fellowship, leaving us with a sterile ritual that satisfies neither the stomach nor the heart.

The Definition of a Supper

Words have meaning. When the Holy Spirit chose the word "**supper**" to describe this ordinance (1 Corinthians 11:20), He used a word that everyone understood. In the first century, the *deipnon* (supper) was the main meal of the day. It was an event. It was a time of extended conversation, relaxation, and nourishment.

If I tell you, "Come over to my house for supper," and I hand you a cracker and show you the door five minutes later, I have lied to you. The very terminology implies fullness and fellowship.

The Apostle Paul, when correcting the abuses in Corinth, did not say, "Stop eating dinner." He said, "*When ye come together therefore into one place, this is not to eat the Lord's supper*" (1 Corinthians 11:20). His criticism was not that they were eating a meal, but that they were eating it **wrongly**. They had turned the supper into a private party where the rich gorged themselves and the poor went hungry.

If the "supper" was merely a tiny wafer, how could anyone get "drunken" or "hungry"? Paul writes in verse 21: "*For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.*" You cannot get drunk on a thimble of wine. You cannot be hungry if the expectation is only a crumb. The very nature of the abuse proves the nature of the event: it was a real banquet with real food and real wine.

The Social Architecture of the Kingdom

Why did God ordain a full meal? Was it just because He wanted His people to gain weight? No. The meal was a piece of divine social engineering. In the Roman world, society was strictly stratified. The rich ate with the rich; the slaves ate with the slaves. The barriers were rigid.

But in the Church, the wall of partition was broken down. The slave and the master, the Jew and the Gentile, the rich merchant and the poor widow were all members of the same Body. How could this theological truth be made a practical reality? By making them **eat at the same table**.

In the ancient Near East, eating together was a covenant act. It signified peace, equality, and shared life. When the church gathered for a "Feast of Charity," the wealthy members brought the food—the roasted lambs, the bread, the wine, the fruits. But they did not eat it alone. They shared it with the slaves and the poor who could bring nothing.

This was the practical manifestation of the Gospel. It was the "manifold grace of God" being distributed from those who had much to those who had nothing. It was a weekly rebuke to the pride of the world. By reducing this revolutionary feast to a sterile "wafer ritual," the church destroyed the social equalizer. Now, the rich can take their wafer next to the poor man and never know his name, never know he is hungry, and never have to practice true charity.

The Abuse of the Table

The situation in Corinth gives us a perfect snapshot of what happens when the "form" is kept but the "heart" is lost. The Corinthians were still having the meal, but they had destroyed its purpose. They were clumping into cliques.

Paul rebukes them in 1 Corinthians 11:21-22: *"For in eating every one taketh before other his own supper... What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?"*

Paul was angry because the rich were arriving early and eating all the good food before the working-class slaves could get off work. When the poor arrived, the food was gone, and the rich were drunk. This "shamed them that have not." It reinforced the class divisions that Christ died to destroy.

When Paul asks, *"Have ye not houses to eat and to drink in?"*, he is not forbidding eating in the church. He is saying, "If you just want to stuff your face and ignore your brother, do that at home! But when you come *together*, it is for the benefit of the Body." The purpose of the gathering is not private consumption; it is public communion.

The Spots in Your Feasts

The book of Jude provides a fascinating glimpse into the terminology of the early church. In warning against false teachers who infiltrate the assembly, Jude writes: *"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear"* (Jude 1:12).

The phrase "feasts of charity" is the translation of the Greek *agapai* (love feasts). Notice that these false teachers were "feasting with you." They were sitting at the tables, eating the food of the church, but their hearts were selfish ("feeding themselves without fear").

Peter says the same thing in 2 Peter 2:13, describing false teachers who *"riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they **feast with you.**"*

The apostolic church did not have a "service" followed by a "potluck" in the basement. The feast *was* the service. The breaking of bread, the teaching of the Word, and the fellowship were woven together into one organic gathering. It was a "feast" marked by "charity" (love). The danger was not in the food, but in the selfish attitude of those who came to take rather than to give.

The Transition to Ritualism

So, how did we get from a vibrant, joyous banquet to the solemn, quiet, pinch-of-bread ceremony we see today? The shift was gradual, driven by the desire for clerical control and the fear of disorder.

As the church grew and moved from homes into basilicas, providing a full meal for hundreds of people became logistically difficult. Furthermore, the "love feasts" occasionally became rowdy (as in Corinth). The church leaders, instead of correcting the abuse, decided to eliminate the practice.

In the 4th century, the Council of Laodicea (yes, the lukewarm church) officially forbade the holding of love feasts in the church buildings. They separated the "Eucharist" (the token bread and wine) from the "Agape" (the meal). They kicked the meal out the door and kept the ritual.

By doing this, they sanitized the Supper. They made it "safe." You don't have to worry about gluttony if there is no food. You don't have to worry about drunkenness if there is only a sip of wine. But in sanitizing it, they sterilized it. They removed the very thing that made it a "communion"—the sharing of life and sustenance. They turned a family dinner into a funeral rite.

The Meaning of "Communion"

The word "communion" (1 Corinthians 10:16) means **sharing** or **partnership**. It implies a common participation in something.

In the biblical feast, the communion was physical and spiritual. I share my bread with you; you share your wine with me. We both partake of the bounty of the Lord. We look each other in the eye. We talk. We encourage. We are "partakers of that one bread" (1 Corinthians 10:17).

In the ritualistic model, there is no horizontal communion. Everyone looks forward at the priest or the pastor. You take your personal piece of bread. You have a private moment with God. You ignore the person next to you. This is "Individualism," not "Communion."

The King James Bible pushes us back to the horizontal reality. *"For we being many are one bread, and one body"* (1 Corinthians 10:17). The loaf on the table represents Christ, yes; but it also represents the Church. We are the loaf. When we break the bread and pass it, we are affirming that we are members one of another. A tiny, pre-packaged wafer with a plastic seal cannot convey this truth. It conveys isolation and mass production, not unity and life.

The Restoration of the Table

It is time for the house of God to recover the table of God. We do not need more altars; we need more dining rooms. We do not need more priests dispensing sacraments; we need more fathers breaking bread.

Imagine the impact on the world if the church was known as the place where no one went hungry. Imagine if our "worship services" were actually "feasts of charity" where the single mother, the lonely widow, and the struggling student were fed—not just with a sermon, but with steak and potatoes, laughter and prayer.

This is not "liberal social gospel." This is the apostolic pattern. It is the literal obedience to the command to "love one another." You cannot love in the abstract. *"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"* (James 2:15-16).

The ritual communion says, "Be ye warmed and filled," while handing out a crumb. The biblical Love Feast says, "Sit down, brother, and eat," while handing him a plate. Which one represents the heart of Jesus?

Conclusion: The Empty Plate vs. The Overflowing Cup

The Psalmist declared, *"Thou preparest a table before me in the presence of mine enemies... my cup runneth over"* (Psalm 23:5). God is a God of abundance. He is the God of the fatted calf, the overflowing wine vats, and the baskets of leftovers.

Why do we represent this generous God with a stingy ritual? Why do we act as if He is rationing grace like a miser? The "Feast of Charity" is the rightful heritage of the saints. It is the weekly family reunion of the household of faith. It is where the theology of "One Body" puts on flesh and blood. It is where the doctrine of justification by faith results in the practice of love by works.

Let the cathedrals keep their wafers. Let the religious keep their empty rituals. We will take the full cup. We will take the broken loaf. We will take the laughter of the redeemed and the satisfying of the hungry soul. We will feast in the presence of the King, and in so doing, we will show the world a picture of the Marriage Supper of the Lamb that is to come.

Eat, O friends; drink, yea, drink abundantly, O beloved. (Song of Solomon 5:1).

The Divine Order – Believe Then Baptize

God is a God of order. In the creation of the world, He did not create the birds before He created the air, nor did He create the man before He created the earth. Everything operates according to a divine sequence. If you disrupt the sequence, you destroy the life. If you try to plant the seed *after* you have paved the road, nothing will grow.

In the spiritual realm, the sequence is just as vital. The King James Bible establishes a specific, unbreakable order for the Christian life: **Hearing -> Faith -> Repentance -> Baptism**. This order is the genetic code of the Gospel. It ensures that the ordinance of baptism is a testimony of a life already changed, rather than a superstitious ritual performed on an unconscious victim.

However, the institutional churches—led by Rome and followed by Luther—reversed this order. They placed baptism *before* faith. They invented a system where a child is baptized first, and then hopefully learns to believe later. By inverting the divine order, they turned a glorious testimony of salvation into a confusing mechanism of state-church membership. In this chapter, we will examine the scriptural mandate for "Believer's Baptism." We will look at the "lock and key" verses that forbid water to anyone who cannot first confess with their mouth that Jesus Christ is Lord.

The Great Commission Protocol

The marching orders for the Church are found in the Great Commission. Jesus did not leave the methodology ambiguous. In Matthew 28:19, He commands: *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."*

Notice the grammar. The first command is **"Teach."** The word used here (*matheteuo*) means to "make disciples" or to instruct. You cannot make a disciple of an infant. A disciple is a learner, a follower, one who consciously accepts the discipline of a master.

Only *after* the nations are taught (discipled) are they to be **baptized**. The baptism is the badge of the disciple. To put the badge on someone who has not yet enrolled in the school is a fraud. It is like pinning a badge of "PhD" on a newborn baby. It signifies nothing and mocks the reality of the degree.

Mark 16:16 clarifies the sequence even further: *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*

The condition for salvation is believing. The sequence is **Belief + Baptism**. There is no verse in the entire Bible that says, "He that is baptized and then later believes." The horse must pull the cart. If you put the cart before the horse, you go nowhere.

The Lock and Key of Acts 8

The definitive case study for Christian baptism is found in Acts 8, in the encounter between Philip and the Ethiopian Eunuch. The Eunuch, having heard the preaching of Jesus, sees a body of water and asks the crucial question in verse 36: *"See, here is water; what doth hinder me to be baptized?"*

This is the question every person must ask. Is there any hindrance? Is there any requirement I have not met?

Philip's answer in verse 37 is the "lock" that protects the water: *"And Philip said, If thou believest with all thine heart, thou mayest."*

This is the condition. **"If thou believest."** And not just a mental assent, but *"with all thine heart."* This requires full emotional and intellectual maturity. It requires the capacity to understand the Gospel and to trust in Christ.

The Eunuch responds with the "key" that opens the lock: *"I believe that Jesus Christ is the Son of God."*

Only *after* this confession was the chariot stopped. Only *after* this confession did they go down into the water.

It is no coincidence that modern Bible versions (like the NIV, ESV, and RSV) often delete Acts 8:37 entirely or relegate it to a footnote. Why? Because this single verse destroys the practice of infant baptism. An infant cannot believe with all his heart. An infant cannot confess that Jesus is the Son of God. If Acts 8:37 stands, infant baptism falls. The King James Bible preserves the lock on the font, ensuring that only true believers enter the water.

The Definition of Burial

The spiritual significance of baptism is described by the Apostle Paul as a **burial**. In Romans 6:4, he writes: *"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."*

Baptism is a funeral service. It declares that the old man is dead and that a new man has risen. Now, consider the logic of a funeral. You do not bury people who are still alive. That is a crime. You only bury the dead.

In the spiritual order, a person "dies" to sin through repentance and faith. Once they are dead to the old life, we bury them in water to picture that reality. But an infant is not dead to sin; he is very much alive to his fallen nature, which hasn't even begun to manifest yet. He has not repented. He has not died.

To baptize an infant is to bury a living person. It is a meaningless ritual because the spiritual reality (death to sin) has not occurred. The symbolism breaks down completely. You are washing a body that has not yet been cleansed by the blood, and you are burying a sinner who has not yet died to self.

The Answer of a Good Conscience

The Apostle Peter gives us the precise theological definition of what baptism does and does not do. In 1 Peter 3:21, he writes: *"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."*

Peter is careful to clarify that the water does not wash away "the filth of the flesh" (sin). Water cannot cleanse the soul; only blood can do that. Instead, baptism is **"the answer of a good conscience toward God."**

The word "answer" here implies a legal response, like entering a plea in court or signing a contract. It is the conscience saying, "I agree. I accept. I am yours."

How can an infant have a "good conscience"? An infant has no conscience yet; it operates on instinct. It cannot answer God. It cannot pledge allegiance. Therefore, infant baptism is not the answer of the *child's* conscience; it is the answer of the *parents'* conscience (or the godparents'). But Christianity is not a proxy religion. No one can believe for you. No one can have a good conscience for you. The ordinance requires the active participation of the subject's own will.

The Household Fallacy

Defenders of infant baptism often run to the "household baptisms" in the book of Acts (like the Philippian Jailer or Lydia) to suggest that babies must have been included. They argue, "The whole house was baptized, so there must have been infants."

This is an argument from silence, and it is silenced by the text itself. In the case of the Philippian Jailer, Acts 16:32 says Paul *"spake unto him the word of the Lord, and to all that were in his house."*

Paul preached to **all** in the house. This implies that everyone in the house was old enough to hear and understand the Word. Then, in verse 34, the Jailer *"rejoiced, believing in God with all his house."*

The entire house heard. The entire house believed. Therefore, the entire house was baptized. The order stands: Hearing -> Believing -> Baptizing. There were no "silent partners" in the transaction. To insert infants into these texts is to read one's own theology into the white spaces of the Bible.

The Danger of "Baptized Pagans"

What is the practical result of reversing the divine order? You create a church filled with "baptized pagans."

When you tell a child that he is a Christian because he was sprinkled as a baby, you inoculate him against the Gospel. Later in life, when he hears the message of repentance, he thinks, "I don't need that. I was baptized. I am a member of the church. I am safe."

This creates a Christendom that is Christian in name but pagan in heart. It fills the pews with unregenerate people who are resting on a ritual performed before they could speak, rather than on a living faith in a living Savior. It is the single greatest cause of the spiritual deadness in Europe and the mainline denominations today.

By contrast, Believer's Baptism protects the purity of the church. It ensures that the membership consists only of those who have made a credible profession of faith. It keeps the line between the world and the church clear. It forces every generation to decide for themselves.

Conclusion: The First Step of Obedience

Baptism is the first step of obedience for the new believer. It is the wedding ring of the Christian life—it doesn't make you married, but it shows the world that you *are* married.

If you were "baptized" as an infant, you have a decision to make. You must realize that what happened to you was not biblical baptism. It was a dedication service performed by your parents. It was a nice gesture, perhaps, but it was not the "answer of a good conscience." You did not answer.

To obey the Lord, you must follow the divine order. You must first **believe**—personally, consciously, and exclusively in Jesus Christ. And then, you must be **baptized**—immersed in water as a public testimony of your faith.

Do not let pride hold you back. Do not say, "Well, my grandmother wanted it this way." Your grandmother is not your Judge. Jesus Christ is your Lord. He said, "If thou believest... thou mayest."

Until you have believed, the water is forbidden. Once you have believed, the water is commanded. This is the order of Heaven. This is the way of the Kingdom. Everything else is just getting wet.

The Tradition of Errors – The Infant Baptism Deception

There is no practice in the history of Christendom that has done more damage to the purity of the church than the baptism of infants. It is the "Golden Calf" of traditional religion. It is defended with ferocity by theologians, cherished by grandmothers, and practiced by billions. Yet, if you were to hand a King James Bible to a man who had never seen a church service and ask him to find a baby being baptized, he would search from Genesis to Revelation and find absolutely nothing.

The practice of infant baptism is the ultimate triumph of **tradition over truth**. It is a ritual that relies entirely on emotional sentiment and theological gymnastics, rather than on a plain "Thus saith the Lord." It attempts to impose a spiritual sign upon a subject who has no spiritual capacity to understand it.

In this final chapter, we will expose the roots of this deception. We will dismantle the faulty arguments used to prop it up—specifically the "Circumcision Analogy"—and we will uncover the political motivation that kept it alive for centuries. We will see that infant baptism was not designed to save souls; it was designed to build state churches, control populations, and ensure that every citizen was "born" into the system from the cradle to the grave.

The Deafening Silence of Scripture

The first and most damning argument against infant baptism is the argument from silence. The New Testament covers a period of approximately sixty to seventy years of church history. It records the missionary journeys of Paul, the sermons of Peter, and the establishment of churches across the Roman Empire. Thousands of people are baptized in the narrative of Acts.

Yet, in all those chapters, there is not **one** record of a baby being baptized. There is not one command to bring infants to the font. There is not one instruction to parents on how to prepare their infants for the sacrament.

If infant baptism were the "New Covenant equivalent" of circumcision, as the Reformed theologians claim, this silence would be inexplicable. In the Old Testament, the command to circumcise on the eighth day was explicit, repeated, and strictly enforced. If God intended to replace that physical mark with water baptism for babies, He would have given a command. He did not.

The only way to find infant baptism in the Bible is to read it *into* the text. You have to assume it happened in the "households" (as discussed in the previous chapter), despite the text saying they "heard" and "believed." When a doctrine must be inferred from the white spaces of Scripture rather than the black text, it is a doctrine of men, not of God.

The Circumcision Fallacy

The primary theological defense for infant baptism is the **Covenant Argument**. It goes like this: "In the Old Testament, babies were circumcised to enter the covenant. In the New Testament, baptism replaces circumcision. Therefore, babies should be baptized to enter the covenant."

This argument sounds logical until you examine what the New Testament actually says about the replacement for circumcision. Colossians 2:11-12 gives the definitive answer: *"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism..."*

Paul says the Christian *is* circumcised, but it is a **"circumcision made without hands."** It is a spiritual operation performed by the Holy Spirit on the heart. It is the cutting away of the stony heart (regeneration), not the cutting of the flesh.

The Old Covenant was physical. It was for a physical nation (Israel) defined by physical birth. Therefore, a physical sign (circumcision) was appropriate for an infant. The New Covenant is spiritual. It is for a spiritual nation (the Church) defined by the new birth (John 3:3). Therefore, the sign (baptism) is only appropriate for those who have experienced that spiritual birth. To apply the physical sign to a physically born infant who is spiritually dead is to confuse the flesh with the Spirit. It is to drag the New Covenant back down to the level of the Old.

The Engine of the State Church

If infant baptism is not in the Bible, why did it become the dominant practice of history? The answer is not theological; it is political. Infant baptism was the engine that powered the **State Church**.

When Christianity became the official religion of the Roman Empire under Constantine, and later under the Holy Roman Empire, the church needed a way to include every citizen. If the church was only for "believers," then the church would be a small subset of the population. But the State wanted a unified society where to be a citizen was to be a Christian.

Infant baptism was the solution. By baptizing every baby born in the empire, the church claimed 100% of the population. The baptismal certificate became the birth certificate. The church rolls became the tax rolls.

This is why Martin Luther, despite preaching "Justification by Faith," refused to abandon infant baptism. If he had stopped baptizing babies, the "Lutheran Church" as a state institution would have collapsed. He would have been left with a small group of true believers (a "sect") rather than a national church of Germany. To maintain the power of the institution, the doctrine of believer's baptism had to be suppressed—often with the sword. The Anabaptists (those who rebaptized believers) were drowned and burned by both Catholics and Protestants for threatening this social order.

The Myth of Limbo and Infant Damnation

To coerce parents into baptizing their children, the religious system invented a terrifying doctrine: **Infant Damnation**. They taught that a baby was born guilty of Adam's sin and, if he died without the "washing" of baptism, he would go to hell or to a dark place called "Limbo."

This fear drove millions of mothers to the font. But it is a lie. The Bible distinguishes between the *nature* of sin and the *record* of sin. While we are born with a fallen nature, judgment is based on works and the rejection of light (Revelation 20:12).

King David provides the biblical comfort regarding the death of infants. When his infant son died, David did not despair of the child's eternal state. He said in 2 Samuel 12:23, *"I shall go to him, but he shall not return to me."* David knew he was going to heaven (Psalm 23:6). Therefore, if he was going to the child, the child was in heaven.

God is not a monster who casts ignorance into hell. Infants are covered by the mercy of God until they reach the age of accountability—the age where they can understand the law and choose to sin against it (Romans 7:9). Baptism does not save a baby; the blood of Christ, applied by the mercy of God to those who cannot believe, saves them. The water is irrelevant to their salvation.

The False Security of the "Christian" Nation

The most tragic consequence of infant baptism is that it creates a culture of **False Assurance**. It fills the world with people who believe they are Christians solely because of something that happened to them when they were three weeks old.

Ask the average European or American on the street, "Are you a Christian?" They will often say, "Yes, I was baptized as a baby." Yet, they live like the devil, they do not know the Bible, and they have no relationship with Jesus Christ.

This ritual has acted as a spiritual inoculation. It gives them just enough "religion" to make them immune to the true Gospel. When you try to witness to them, they put up the shield of their infant baptism. "I am already a member," they say.

This is the "Tradition of Errors." It sends people to hell with a certificate of salvation in their pockets. It cries "Peace, peace" when there is no peace (Jeremiah 6:14). It tells a dead man he is alive because a priest sprinkled water on him. It is the devil's masterpiece of deception.

Returning to the Apostles' Doctrine

The path back to truth requires a total repudiation of this tradition. We must be willing to admit that our fathers were wrong. We must be willing to admit that our "christening" was a social ceremony, not a spiritual birth.

The pattern of the New Testament is clear: **Disciples** are baptized. A disciple is one who has heard the call, counted the cost, and taken up the cross.

If we want to see the power of the early church return, we must return to the standards of the early church. We must stop counting wet heads and start counting broken hearts. We must stop trying to "Christianize" the population through biology and start evangelizing the world through theology.

Conclusion: The Iron Gate is Open

We have traveled a long road in these twelve chapters. We have moved from the foundation of Justification by Faith to the freedom of the Will, from the end of the Law to the simplicity of Worship, and finally to the purity of the Ordinances.

The purpose of this journey was to strip away the layers of tradition—Roman, Lutheran, and Institutional—that have coated the Gospel like layers of old varnish. We have used the solvent of the King James Bible to remove the grime and reveal the original wood.

You now stand at a crossroads. You can return to the comfortable rituals of religion, where the priest does the work, the liturgy fills the silence, and the traditions lull you to sleep. Or, you can step through the Iron Gate into the wild, free, and dangerous territory of Biblical Christianity.

In this land, there are no mediators but Christ. There are no altars but the Cross. There are no scripts but the Bible. It is a land where you are responsible for your own soul, where you must eat the meat of the Word for yourself, and where you must walk by faith and not by sight.

The system of men is broken. The Schoolmaster is dismissed. The veil is torn. The King is coming.

Stand fast therefore in the liberty wherewith Christ has made us free. (Galatians 5:1).

A Topical Index for the Berean Student.

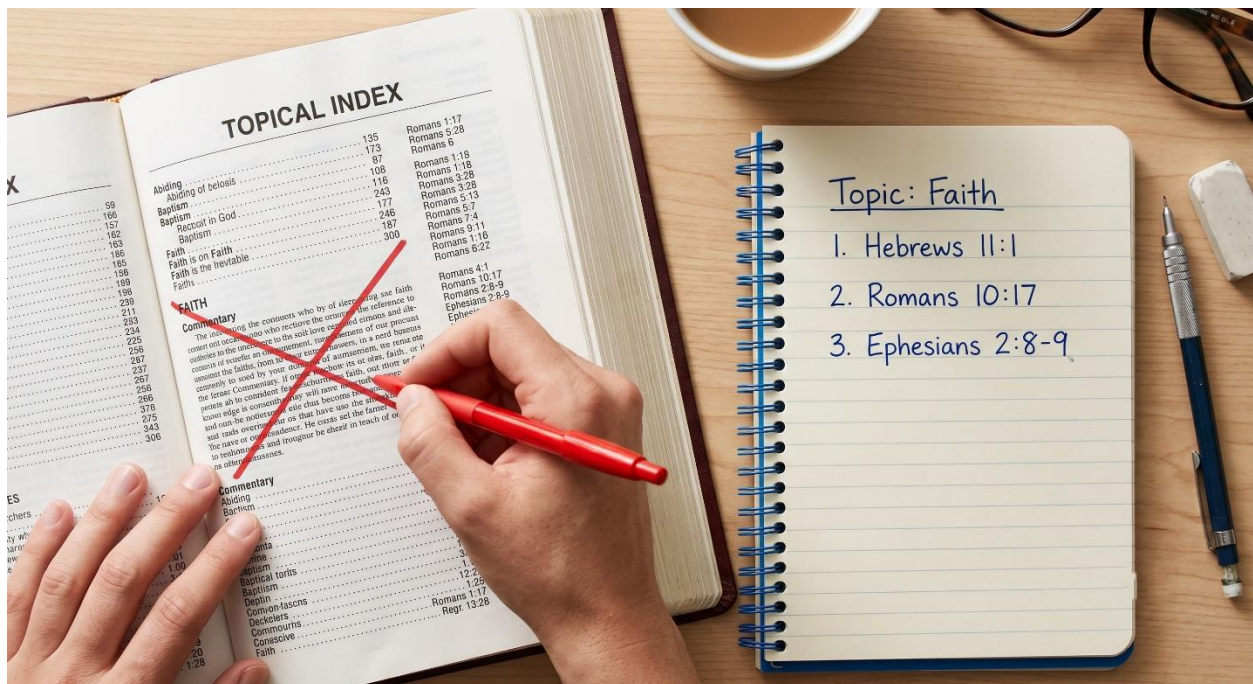
A Simple Guide to Topical Bible Study

The goal of this method is to empower you to understand the Bible for yourself, free from the influence of denominational doctrines, church traditions, or academic opinions. By letting the Bible interpret itself, you can arrive at a pure and consistent understanding of God's Word on any given topic. The process is simple and requires only a King James Bible and a willingness to diligently seek the truth.

Step 1: Gather All Scripture

The first step is to collect every verse in the King James Bible that pertains to your chosen topic. To do this effectively, you must begin with a clean mind, setting aside any preconceived ideas or church teachings you may have learned.

- **Choose a Topic:** Select the subject you wish to study (e.g, Faith, Repentance, Salvation).
- **Use Verse-Finding Tools:** Use public domain resources like *Nave's Topical Bible* or *Torrey's New Topical Textbook* for the sole purpose of locating verses. Do not read any accompanying commentary. Your goal is simply to compile a complete list of relevant scriptures.
- **Create Your List:** Write down every verse you find, from Genesis to Revelation. This exhaustive list is the raw material for your study.

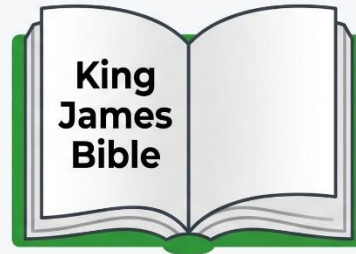


The “Source Exclusion” Chart

EXCLUDE: 
Church Interpretations

Catholic, Orthodox,
Lutheran, Anglican,
Wesleyan, Pentecostal,
Evangelical, Mormon,
Adventist,
Jehovah’s Witness

INCLUDE: 
Scripture Alone



Denominational Bias of Major Commentaries

Commentary / Author	Denominational Alignment	
John Gill’s Exposition		Particular Baptist (Strict Calvinist)
Matthew Henry’s Commentary		Presbyterian / Reformed (Calvinist)
Martin Luther’s Works		Lutheran
John Wesley’s Notes		Methodist / Wesleyan (Arminian)
Adam Clarke’s Commentary		Methodist / Wesleyan (Arminian)
Scofield Reference Notes		Dispensationalist / Baptist
Navarre Bible Notes		Roman Catholic
Orthodox Study Bible		Eastern Orthodox

 **WARNING:** Commentaries interpret the Bible through the pre-conceived lens of their specific church’s doctrines. They do not let the Bible interpret itself.

Step 2: Let Scripture Interpret Scripture

Once you have gathered all the verses, the next step is to harmonize them to find the consistent truth they collectively teach. The Bible is its own best interpreter.

- **Start with the Simple Verses:** Read through your list and identify the verses that are the most straightforward and easy to understand. These clear passages will form the foundation of your doctrine on the topic.
- **Harmonize with Complex Verses:** Use the foundational understanding you gained from the simple verses to shed light on the more difficult or seemingly ambiguous passages. A true biblical doctrine will not have any contradictions. Every complex verse must ultimately align with the clear and simple ones.
- **Seek Complete Harmony:** Continue this process until your understanding of the topic allows every single verse on your list to fit together in perfect harmony, without exception or contradiction.





CHURCH TRADITIONS

Catholic, Orthodox, Lutheran, Anglican, Wesleyan, Pentecostal, Evangelical, Mormon, Adventist, JW

Only 2 or 3 verses supporting a doctrine.



Incomplete / Selective Verses

PERSONAL TOPICAL STUDY

Nave's Topical Bible, Strong's Concordance, Treasury of Scripture Knowledge

☐ (1) Gen. 1:1	☐ (14) Jer. 29:11
☐ (2) Exod. 20:3	☐ (15) Matt. 5:3
☐ (3) Lev. 19:18	☐ (16) Mark 1:1
☐ (4) Num. 6:24	☐ (17) Luke 2:10
☐ (5) Deut. 6:4	☐ (18) John 3:16
☐ (6) Josh. 1:8	☐ (19) Acts 1:8
☐ (7) Judg. 2:10	☐ (20) Rom. 8:28
☐ (8) Ruth 1:16	☐ (21) 1 Cor. 13:4
☐ (9) 1 Sam. 16:7	☐ (22) Gal. 5:22
☐ (10) 2 Sam. 7:12	☐ (23) Eph. 2:8
☐ (11) 1 Kings 3:5	☐ (24) Phil. 4:13
☐ (12) 2 Kings 17:7	☐ (25) Col. 3:2
☐ (13) Isa. 40:8	☐ (26) Heb. 11:1
☐ (14) Jer. 29:11	☐ (27) Jas. 1:5
☐ (15) Matt. 5:3	☐ (28) 1 Pet. 2:9
☐ (16) Mark 1:1	☐ (29) 1 Jn. 4:8
☐ (17) Luke 2:10	☐ (30) Rev. 21:1
☐ (18) John 3:16	



Exhaustive / All Verses on the Topic

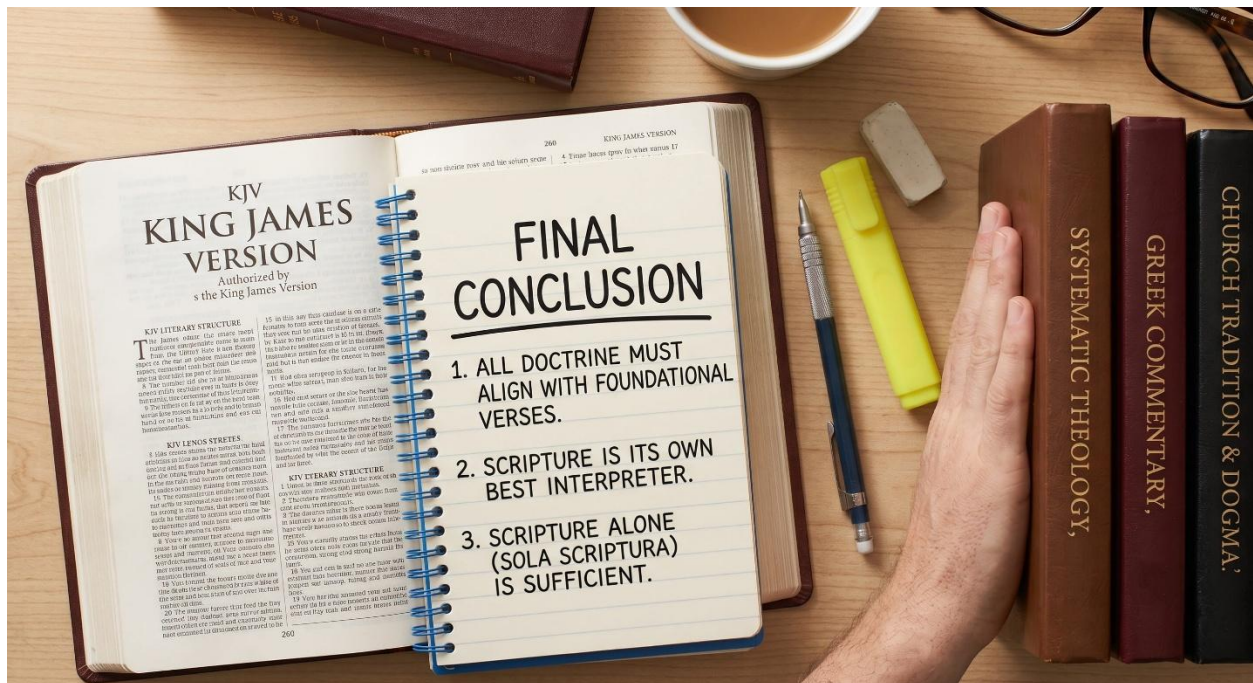
Step 3: Form Your Conclusion from Scripture Alone

The final step is to form your belief based entirely on the harmonized conclusion you reached in Step 2. This conclusion is not yours, nor is it from any pastor or theologian; it is the Bible's own teaching on the matter.

- **Believe the Harmonized Truth:** Accept the clear, consistent doctrine revealed by the entirety of Scripture on your topic.
- **Reject All External Authority:** Your conclusion must be based solely on the King James Bible. If it aligns with what a church teaches, let it be because the church is aligned with the Bible, not the other way around. Disregard any teaching, commentary, or tradition that contradicts the harmonized truth you have found.

By following this three-step method, you can build your faith on the solid rock of Scripture and be protected from the shifting winds of human doctrine.





Step 1: Gather All Scripture

 Extract verses from an index, ignoring/crossing out commentary.



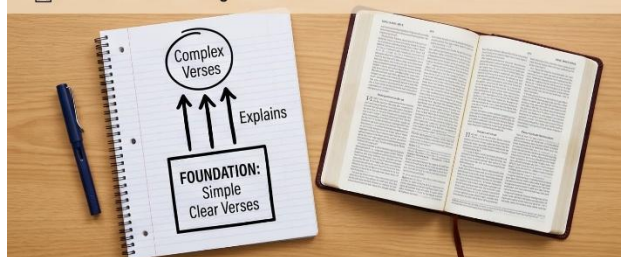
Step 2: Let Scripture Interpret Scripture (Categorize)

 Separate easy-to-understand verses from difficult ones.



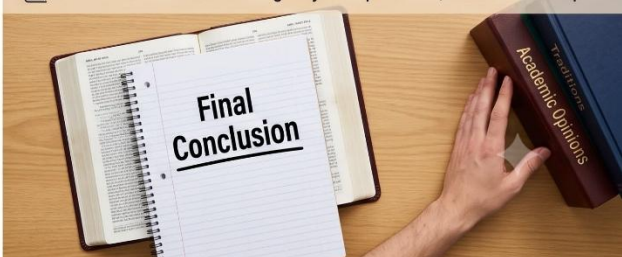
Step 3: Let Scripture Interpret Scripture (Harmonize)

 Build doctrine using clear verses as the foundation.



Step 4: Form Your Conclusion from Scripture Alone

 Arrive at final doctrine using only the open Bible, discard other inputs.



The Topical Bible Studies (KJV) Encyclopedia

We have forged a *daily weapon* for the watchman on the wall, a sharp sword to cut through the confusion of the age. Every day, a new study traces a **single thread of truth** from the ancient roots of Genesis to the final visions of Revelation, revealing the full, uncompromised counsel of God. There is no need for the dusty halls of a Bible college or a degree in Philosophy to master these depths; you can understand the Scriptures *better than a well-trained minister* without the burden of Greek or Hebrew. "The Topical Bible Studies (KJV) Encyclopedia" is a profound **2.5-year journey** through the King James Bible, designed to arm the believer with the pure Word of God. I have set the price of these ten volumes low enough that you can gather this entire armory at once, securing a lifetime of truth for the mere cost of a Bible dictionary.

The Discipline of Silence

Training your mind to become a true topical Bible student is a quiet discipline that *demand*s patience, moving you away from the quick satisfaction of a commentary or a video. It is a slow turning of the heart, learning to sit still with the text instead of instinctively reaching for an external voice to explain the mystery. **You must learn to wait** on the scripture itself, allowing the Holy Spirit to become your primary teacher in the silence of study. This process requires you to trust that the answer lies within the pages, not in the opinions of others.

The Architecture of Truth

The *Topical Bible Studies (KJV) Encyclopedia* mirrors a method honed over decades, a faithful path that begins by gathering every scattered verse on a subject into one place. You arrange these fragments carefully, starting with the **clearest, simplest truths** that anchor the soul, and only then moving toward the more difficult passages. By harmonizing the complex with the simple, the apparent contradictions fade away, leaving only a unified picture of truth. The *key phrase related to the topic* guides your eye, ensuring that the foundation is laid before the structure is built.

The Clarity of God's Voice

The ultimate goal is to **lean wholly on the Word of God**, stripping away the noisy clutter of outside influence to hear His voice alone. This ten-volume set stands as a testament that the Bible speaks in a plain, accessible language that *even a child can grasp* without fear or confusion. The chaos often found in Christendom is not born of God, but is merely the dust kicked up by man-made systems that obscure the simple light of scripture. When you remove the filters of tradition, the truth remains **bold and undeniable**.

This is a tool for the house church. Whether you are an elder preparing to feed the flock or a believer seeking meat for your own soul, these studies are built for you. You will not find human commentary or private interpretation here. We simply assemble the witnesses—verse by verse—so that you can see with your own eyes how the Bible interprets itself. You do not need a scholar to tell you what the text means; you only need to read it.

How to Access the Library:

- [The Topical Bible Studies \(KJV\) Encyclopedia](#) (on Amazon)

Recommended Foundational Topical Bible Study Topics

Laying before you are the **foundational topics** designed to sharpen your skills in the Topical Bible Study method. Once you truly *master* this technique, the need for my encyclopedia simply fades away, leaving you with the raw power of discovery. Take a moment to review the three steps, then immerse yourself fully in the process; you will find that each subject can be beautifully **harmonized** within a quiet two-hour span. To begin your studies, you are encouraged to conduct a topical Bible study on each of the following 28 foundational doctrines.

1. Defining the Gospel

The Gospel is the message that Christ's death, burial, and resurrection fulfilled Old Testament prophecies, as recorded by eyewitnesses in the Gospels. Salvation is received by faith in this historical event, not by adherence to the Mosaic Law.

Comprehensive list of Supporting Verses: Mark 16:15, Luke 24:46-47, John 20:31, Acts 2:22-24, Acts 2:32, Acts 2:36-39, Acts 10:36-43, Acts 13:26-39, Romans 1:1-4, Romans 1:16, Romans 4:24-25, Romans 10:14-17, 1 Corinthians 15:1-5, Galatians 1:6-9, 2 Timothy 2:8, 2 Timothy 3:15.

2. Defining the Essentials for Salvation

Salvation requires faith in Jesus Christ, repentance from sin, baptism by water and the Spirit, and a changed life that bears fruit. It is a gift of God's grace, with baptism being a necessary step for receiving the Holy Spirit.

Comprehensive list of Supporting Verses: Matthew 3:8, Matthew 7:16-21, Matthew 28:19-20, Mark 16:16, Luke 8:15, Luke 13:3-5, John 3:5-6, John 3:16, John 3:36, John 5:24, John 15:1-8, Acts 2:38, Acts 3:19, Acts 16:31, Acts 17:30, Acts 22:16, Romans 2:6-7, Romans 6:3-4, Romans 10:9, Ephesians 2:8-9, Ephesians 5:9, Philippians 1:11, Colossians 1:10, Titus 3:5-7, Hebrews 5:9, James 2:14-26, 2 Peter 3:9.

3. Defining Faith

Faith is a multifaceted concept, being simultaneously a gift from God, a divine command, and the evidence of a transformed life. Defined as the assurance of things hoped for, its object is God, Christ, and His promises revealed in Scripture. Faith is initiated by the Holy Spirit through the hearing of God's Word and is the necessary means by which believers receive forgiveness, justification, salvation, and sanctification.

Comprehensive list of Supporting Verses: Numbers 13:30, 2 Chronicles 20:20, Job 19:25, Psalm 27:13, Psalm 116:10, Daniel 3:17, Daniel 6:10-23, Matthew 11:22, Matthew 16:16, Matthew 17:20, Matthew 21:21-22, Mark 1:15, Mark 9:23, Mark 16:16, Luke 7:50, Luke 17:5-6, Luke 24:47, John 1:12, John 1:49, John 3:15, John 4:39, John 5:46, John 6:29, John 6:40-47, John 10:25-27, John 11:27, John 12:36-37, John 12:46, John 14:1, John 16:30, John 17:20, John 20:28-31, Acts 6:5-7, Acts 8:12-13, Acts 8:21, Acts 8:37, Acts 10:43, Acts 11:21-24, Acts 13:12-39, Acts 14:22, Acts 15:9, Acts 16:31-34, Acts 19:9, Acts 20:21, Acts 24:14, Acts 26:18-27, Romans 1:8-17, Romans 3:21-22, Romans 3:25-28, Romans 4:12-24, Romans 5:1-2, Romans 10:3-4, Romans 10:14-17, Romans 11:20, Romans 12:3, Romans 14:22-23, Romans 15:13, 1 Corinthians 2:5, 1 Corinthians 3:5, 1 Corinthians 12:9, 1 Corinthians 16:13, 2 Corinthians 1:24, 2 Corinthians 4:13, 2 Corinthians 5:7, 2 Corinthians 8:7, 2 Corinthians 13:5, Galatians 2:16-20, Galatians 3:11-14, Galatians 3:22-26, Galatians 5:6, Ephesians 1:13, Ephesians 2:8, Ephesians 3:12-17, Ephesians 6:16-23, Philippians 1:29, Colossians 1:4-23, 1 Thessalonians 1:3, 1 Thessalonians 2:13, 1 Thessalonians 5:8, 2 Thessalonians 3:2, 1 Timothy 1:4-5, 1 Timothy 1:18-19, 1 Timothy 4:10, 1 Timothy 6:12, 2 Timothy 1:5-12, 2 Timothy 3:15, 2 Timothy 4:7, Hebrews 4:2-3, Hebrews 6:12, Hebrews 10:22, Hebrews 11:1-13, Hebrews 11:17-39, Hebrews 12:2, James 1:3-6, James 2:17-26, 1 Peter 1:5-8, 1 Peter 2:6-7, 1 Peter 5:9, 2 Peter 1:1, 1 John 3:23, 1 John 5:1-5, Jude 1:20, Philemon 1:5.

4. Defining Repentance

Repentance is a fundamental and transformative change of mind and heart, involving a conscious decision to turn away from sin and toward God. It is an internal transformation enabled by the Holy Spirit received at baptism, not an act of penance to atone for sin. Repentance is a necessary command from God, a gift from Christ, and is essential for the pardon of sin and for salvation.

Comprehensive list of Supporting Verses: Genesis 6:3, Leviticus 26:40, Judges 10:15-16, 1 Samuel 15:24-30, 2 Samuel 12:13, 1 Kings 8:33-47, 1 Kings 21:27-29, 2 Chronicles 6:26, 2 Chronicles 7:14, 2 Chronicles 33:12-13, Ezra 9:6-15, Job 42:6, Psalm 95:7-8, Proverbs 28:13, Isaiah 1:16-17, Isaiah 45:22, Jeremiah 8:6, Jeremiah 31:19, Ezekiel 14:6, Ezekiel 16:61-63, Ezekiel 18:30-32, Zechariah 12:10, Matthew 3:2, Matthew 4:17, Matthew 6:19-21, Matthew 9:13, Matthew 11:20-24, Matthew 12:41, Matthew 21:29-32, Matthew 27:3-5, Mark 1:15, Mark 6:12, Luke 13:3-5, Luke 15:7-10, Luke 15:17-21, Luke 16:30-31, Luke 18:13, Luke 19:8, Luke 23:40-41, Luke 24:47, Acts 2:37-38, Acts 3:19, Acts 5:31, Acts 8:22, Acts 11:18, Acts 14:15, Acts 17:30, Acts 19:18, Acts 20:21, Acts 26:20, Romans 2:4, 2 Corinthians 5:17, 2 Corinthians 7:9-11, Colossians 3:2, 1 Thessalonians 1:9, 2 Timothy 2:25, Hebrews 6:4-6, Hebrews 12:1-2, James 4:9-10, 1 Peter 3:20, 2 Peter 3:9, Revelation 2:5-21, Revelation 3:3-19, Revelation 9:20, Revelation 16:9.

5. Defining "Being Born of Water and the Spirit"

Being "born of water and the Spirit," as stated in John 3:5, is a literal and non-negotiable requirement for entering God's Kingdom. It is a single, unified event where "water" refers to physical water baptism and "Spirit" refers to the reception of the Holy Spirit. This event, which

occurs at the time of baptism in the name of Jesus Christ, is an act of obedient faith and is inseparable from justification and sanctification.

Comprehensive list of Supporting Verses: Deuteronomy 30:6, Nehemiah 9:20, Psalm 68:18, Isaiah 32:15, Isaiah 43:6-7, Isaiah 59:21, Jeremiah 24:7, Ezekiel 11:19, Ezekiel 36:26, Ezekiel 39:29, Haggai 2:5, John 1:13, John 3:3-8, John 3:34, John 6:27, John 7:38-39, John 14:16, John 20:22, Acts 2:38-39, Acts 5:32, Acts 10:44, Acts 11:17, Acts 15:8, Romans 2:29, Romans 6:4-6, Romans 7:6-22, Romans 8:7-8, Romans 8:16-17, Romans 8:29, 1 Corinthians 4:15, 1 Corinthians 12:13, 2 Corinthians 1:22, 2 Corinthians 3:18, 2 Corinthians 4:16, 2 Corinthians 5:5-17, Galatians 3:14, Galatians 6:15, Ephesians 1:13-14, Ephesians 1:16-17, Ephesians 2:1-10, Ephesians 4:24-30, Colossians 2:11, Colossians 3:10, Titus 3:5-6, James 1:18, 1 Peter 1:3-23, 1 Peter 2:2, 1 Peter 3:20-21, 1 Peter 4:14, 2 Peter 1:4, 1 John 2:29, 1 John 3:2-9, 1 John 3:24, 1 John 4:7-13, 1 John 5:1-18, Revelation 7:3, Revelation 9:4.

6. Defining Baptism

Baptism is a direct commandment from Christ, essential for salvation, and serves as an act of obedient faith. It requires prior repentance and belief in the Gospel. The proper mode is immersion in "much water" for the remission of sins and the reception of the Holy Ghost. It symbolizes the believer's union with Christ's death, burial, and resurrection, uniting them to His body, the church, and replacing circumcision as the seal of the New Covenant.

Comprehensive list of Supporting Verses: Genesis 3:21, Job 29:14, Isaiah 61:10, Matthew 3:5-15, Matthew 7:24-27, Matthew 22:11-14, Matthew 28:19-20, Mark 16:16, Luke 3:21, John 1:33, John 3:3-6, John 3:22-23, John 4:1-2, John 14:23-24, Acts 1:5, Acts 2:38-41, Acts 8:12-39, Acts 9:18, Acts 10:47-48, Acts 11:16-18, Acts 13:24, Acts 16:15-34, Acts 18:8, Acts 19:3-5, Acts 22:16, Romans 6:1-4, Romans 7:1-4, 1 Corinthians 1:13-17, 1 Corinthians 10:2, 1 Corinthians 12:13, Galatians 3:27-28, Ephesians 1:13, Ephesians 4:5-30, Ephesians 5:26, Colossians 2:11-13, 2 Thessalonians 1:8, Titus 3:5-7, 1 Peter 3:20-21, 1 Peter 4:17.

7. Defining Forgiveness of Sins

The forgiveness of sins is achieved solely through faith in Jesus Christ's atoning sacrifice on the cross; it cannot be earned. A central aspect of this forgiveness is that God "will impute sin" to believers, meaning He does not hold or record their sins against them. For believers, past sins are forgiven, and future sins are not recorded, providing comprehensive coverage under Christ's atonement. This act is rooted in God's nature as love, which keeps no record of wrongs.

Comprehensive list of Supporting Verses: Exodus 34:6-7, Leviticus 16:30, Nehemiah 9:17, Job 25:4, Psalm 32:1, Psalm 51:1-13, Psalm 65:3, Psalm 86:5-16, Psalm 103:2-12, Psalm 130:3, Isaiah 1:18, Isaiah 33:24, Isaiah 43:25, Isaiah 44:22, Isaiah 53:10-12, Isaiah 54:9-10, Isaiah 55:1-11, Jeremiah 31:34, Jeremiah 33:8, Jeremiah 50:20, Daniel 9:9, Jonah 4:2, Micah 7:18-19, Zechariah 13:1, Matthew 1:21, Luke 1:77, Luke 24:47, Acts 3:19, Acts 10:43, Acts 13:38-39, Romans 4:4-8, Romans 5:11-20, Romans 11:26-27, 2 Corinthians 5:17-21, Ephesians 1:6-8, Ephesians 2:4-9, Colossians 1:14, Colossians 2:13-14, Hebrews 1:3, Hebrews 8:12, Hebrews 9:12-14, Hebrews

10:17, 1 Peter 2:24, 1 Peter 3:18, 1 John 1:7-9, 1 John 2:12, 1 John 4:7-8, Revelation 1:5, Revelation 7:14, Philemon 1:18-19.

8. Defining Justification

Justification is a legal declaration by God in which He pronounces a sinner righteous. This declaration is not based on the individual's merit or works but is granted solely through faith in the imputed righteousness of Jesus Christ. It is a free gift of God's grace, grounded in Christ's atoning blood and resurrection, and is received by faith alone, apart from the deeds of the Law.

Comprehensive list of Supporting Verses: Genesis 15:6, Exodus 23:7, Leviticus 18:5, Job 9:2-3, Job 25:4, Psalm 32:1-2, Psalm 130:3, Psalm 143:2, Isaiah 45:25, Isaiah 50:8, Isaiah 53:11, Isaiah 54:17, Isaiah 61:10, Jeremiah 23:6, Habakkuk 2:4, Zechariah 3:4-5, Luke 18:14, John 5:24, Acts 13:39, Acts 15:1-29, Romans 1:17, Romans 2:13, Romans 3:20-31, Romans 4:2-16, Romans 4:25, Romans 5:1-21, Romans 8:3-34, Romans 9:31-32, Romans 10:5, Romans 11:6, 1 Corinthians 1:29-31, 1 Corinthians 6:11, 1 Corinthians 9:21, 1 Corinthians 15:17, 2 Corinthians 5:21, Galatians 2:14-21, Galatians 3:11, Galatians 5:4, Philippians 3:8-9, Titus 3:7, James 2:10.

9. Defining Sanctification

Sanctification is a completed, one-time event that occurs at the moment of salvation through faith in Christ's singular, all-sufficient sacrifice. It is not a lifelong process of works or moral improvement. Scripture affirms in the present tense that believers "are sanctified" and have been "perfected for ever," granting them a permanent state of holiness and immediate access to God. This finished work of Christ is distinct from the ongoing process of "bearing fruit."

Comprehensive list of Supporting Verses: Exodus 13:2, Exodus 19:10-14, Exodus 29:37, Exodus 31:13, Exodus 40:9-11, Leviticus 8:10-12, Leviticus 20:7-8, Leviticus 21:8, Leviticus 27:14-16, Numbers 7:1, Deuteronomy 5:12, Joshua 7:13, 1 Samuel 16:5, 1 Chronicles 15:12-14, 2 Chronicles 5:11, 2 Chronicles 7:16, 2 Chronicles 29:5-34, 2 Chronicles 30:8-17, 2 Chronicles 31:6, Nehemiah 13:22, Isaiah 5:16, Isaiah 13:3, Jeremiah 1:5, Ezekiel 20:12, Ezekiel 36:23, Ezekiel 37:28, Joel 1:14, John 10:36, John 17:17-19, Acts 20:32, Acts 26:18, Romans 15:16, 1 Corinthians 1:2, 1 Corinthians 1:30, 1 Corinthians 6:11, 1 Corinthians 7:14, Ephesians 5:26, 1 Thessalonians 4:3-4, 1 Thessalonians 5:23, 2 Thessalonians 2:13, 1 Timothy 4:5, 2 Timothy 2:21, Hebrews 2:11, Hebrews 9:13, Hebrews 10:10-14, Hebrews 10:29, Hebrews 13:12, 1 Peter 1:2, 1 Peter 3:15, Jude 1:1, Revelation 22:11.

10. Defining Imputed Righteousness and Infused Righteousness

Imputed righteousness is the core of justification, where the perfect, external righteousness of Christ is legally credited to a believer's account solely through faith. This is a one-time forensic declaration by God. In contrast, infused righteousness is the flawed concept of a lifelong process where grace is imparted into a believer, who then cooperates through works and sacraments to become internally righteous over time. The former provides full assurance based on Christ's finished work, while the latter undermines grace and leads to uncertainty.

Comprehensive list of Supporting Verses: Genesis 15:6, Leviticus 7:18, Leviticus 17:4, Numbers 18:27, Psalm 32:2, Psalm 106:31, Isaiah 64:6, Romans 2:26, Romans 4:3-24, Romans 5:13-19, 1 Corinthians 1:30, 2 Corinthians 5:19-21, Galatians 3:6, Philippians 3:9, James 2:23.

11. Defining "Bearing Fruit"

Bearing fruit is the visible, ongoing evidence of a living faith, but it must not be confused with a ledger of flawless moral performance. Because the flesh remains corrupt, the true fruit of a Christian is manifested in the *Daily Full Circle Walk*. Believers are commanded to strive for obedience out of absolute duty, yet when they inevitably fail, the indwelling Holy Spirit produces the fruit of *godly sorrow*. This sorrow works a *repentance to salvation*, driving the believer back to the cross. The good tree is known by its faith, openly confessing complete dependence upon the imputed righteousness of Jesus Christ, while the corrupt tree boasts of its own *wonderful works*. This daily cycle of striving, failing, sorrow, and returning to Christ is distinct from sanctification, which is a completed, one-time act of being made holy by faith. Earthly obedience is never the root of justification; rather, *fruits meet for repentance* are the natural, broken heartbeat of a soul forever sealed by the Spirit.

Comprehensive list of Supporting Verses: Psalm 1:3, Psalm 92:14, Proverbs 11:30, Proverbs 12:14, Song of Solomon 2:3, Isaiah 27:6, Matthew 3:8-10, Matthew 7:16-20, Matthew 12:33, Matthew 13:23, Mark 4:20, Luke 3:8, Luke 6:43-44, Luke 8:15, Luke 13:9, John 4:36, John 12:24, John 15:1-16, Romans 1:13, Romans 6:21-22, Romans 7:4-5, 2 Corinthians 9:10, Galatians 5:22-23, Ephesians 5:9, Philippians 1:11, Philippians 4:17, Colossians 1:6-10, Hebrews 12:11, Hebrews 13:15, James 3:17-18.

12. Defining the "Commandments" of Christ and the Apostles

The commandments for a Christian are the teachings of Christ and the Apostles as recorded in the New Testament. These are not suggestions but are the authoritative commands of the Lord that provide all necessary moral guidance. This new covenant of grace, centered on Christ's imputed righteousness, replaces the Old Covenant's Law of Moses, including the Ten Commandments. While Christians strive to obey Christ's commands, they are justified by grace through faith, not by adherence to the old law.

Comprehensive list of Supporting Verses: Genesis 26:5, Exodus 15:26, Exodus 16:28, Leviticus 22:31, Leviticus 26:3, Deuteronomy 4:2, Deuteronomy 5:10-29, Deuteronomy 6:1-25, Deuteronomy 7:9-11, Deuteronomy 8:1-6, Deuteronomy 10:13, Deuteronomy 11:1-27, Deuteronomy 13:4, Deuteronomy 15:5, Deuteronomy 26:17-18, Deuteronomy 27:1, Deuteronomy 28:1-9, Deuteronomy 30:8-16, Joshua 1:7, Joshua 22:5, 1 Kings 2:3, 1 Kings 3:14, 1 Kings 6:12, 1 Kings 8:61, 1 Kings 9:6, 1 Kings 11:38, Nehemiah 1:9, Nehemiah 9:13-14, Psalm 78:7, Psalm 89:31, Psalm 119:10-166, Ecclesiastes 12:13, Matthew 5:19, Matthew 19:17, Matthew 22:36-40, Matthew 28:20, Mark 12:29-31, Luke 1:6, John 12:50, John 13:34, John 14:15-31, John 15:10-14, Romans 16:26, 1 Corinthians 7:19, 1 Corinthians 14:37, 1 Timothy 6:14, Titus 1:3, 1 John 2:3-4, 1 John 3:22-24, 1 John 4:21, 1 John 5:2-3, 2 John 1:6, Revelation 12:17, Revelation 14:12, Revelation 22:14.

13. Defining *The Church: The First Century House Church Model*

House churches are the only model for church gatherings found in the New Testament. They are small, intimate communities that meet in homes, characterized by shared participation, a central focus on reading and discussing the Bible, and practicing hospitality through shared meals ("love feasts"). Leadership is shared, not centered on a single pastor, and financial collections are for the needy, not for buildings or salaries. This model contrasts with the hierarchical and commercialized nature of many modern denominational structures.

Comprehensive list of Supporting Verses: Acts 2:46-47, Acts 5:42, Acts 8:3, Acts 12:12, Acts 16:40, Acts 20:20, Acts 28:30-31, Romans 16:5-15, 1 Corinthians 1:11-13, 1 Corinthians 3:3-6, 1 Corinthians 4:6, 1 Corinthians 16:19, Colossians 4:15, 1 Timothy 3:5-15, Titus 1:5-9, Philemon 1:2.

14. Defining the Communion, or the Lord's Supper

The Lord's Supper is a memorial feast to remember the finished, one-time sacrifice of Jesus Christ. It should be practiced as a "love feast"—a full, shared meal—within a house church, fostering fellowship and unity. This contrasts with the ritualistic token of a small wafer and sip of juice common in institutional churches. It is a remembrance and does not impart grace or forgive sin. The doctrine of Transubstantiation is rejected as it contradicts the nature of the supper as a memorial of a once-for-all sacrifice.

Comprehensive list of Supporting Verses: Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, Luke 24:30, John 6:47-58, Acts 2:42-46, Acts 20:7-11, Acts 27:35, 1 Corinthians 5:8, 1 Corinthians 10:16-21, 1 Corinthians 11:20-34.

15. Defining Financial Offerings

In the biblical house church model, financial offerings are free-will collections intended exclusively for the support of the poor, widows, orphans, and others in desperate need within the community. These funds are for charitable "good works," not for church buildings, mortgages, or salaries for local elders or pastors, who are expected to work and support their own families. The Old Testament tithe is not a binding requirement for New Testament Christians.

Comprehensive list of Supporting Verses: Ezra 2:69, Nehemiah 7:70, Malachi 3:10, Mark 12:41, Luke 21:1, John 8:20, Acts 2:44-45, Acts 4:32-37, Acts 11:29, Romans 15:26, 1 Corinthians 16:1-2, 2 Corinthians 8:1-24, 2 Corinthians 9:1-15, Galatians 2:10, Ephesians 4:28, 1 Timothy 5:16, Hebrews 13:16, 3 John 1:5-8.

16. Bible Study: Topical Bible Study Method vs. Expository Teaching

Topical Bible study is a simple and accessible method of direct engagement with Scripture, free from the interpretation of pastors or academic institutions. It involves choosing a topic, gathering all relevant verses from the King James Bible using tools like Nave's Topical Bible, identifying

key phrases, and comparing verses to let Scripture interpret Scripture. This independent approach empowers individuals to find answers for themselves, avoid doctrinal error, and take responsibility for their own spiritual understanding.

Comprehensive list of Supporting Verses: Deuteronomy 17:19, Joshua 1:8, Psalm 1:2, Psalm 119:11-97, Proverbs 2:1-5, Matthew 13:52, Matthew 23:8-10, Luke 24:27-45, John 5:39, Acts 17:11, Romans 15:4, 2 Timothy 2:15, 2 Timothy 3:16-17, Hebrews 4:12, 2 Peter 1:19-20, Revelation 1:3.

17. Defining False Prophets

False prophets are teachers who claim to speak for God but are not sent by Him. They teach false doctrines that contradict Scripture, often motivated by personal gain. Characteristically, they are eloquent and persuasive, twisting Scripture to offer a false sense of peace and security, thereby encouraging people to continue in sin. True discernment comes not from trusting credentials or popularity, but from testing every teaching against the Bible and examining the teacher's life for fruits of genuine repentance and obedience.

Comprehensive list of Supporting Verses: Deuteronomy 13:1-3, Deuteronomy 18:20-22, Isaiah 8:20, Jeremiah 5:31, Jeremiah 14:14, Jeremiah 23:16-32, Jeremiah 28:15, Jeremiah 29:8-9, Ezekiel 13:2-10, Ezekiel 22:28, Micah 3:5-11, Zechariah 13:3, Matthew 7:15-20, Matthew 24:11-24, Mark 13:22, Luke 6:26, Acts 20:29-30, Romans 16:18, 2 Corinthians 11:13-15, Galatians 1:8, Colossians 2:8, 2 Peter 2:1-3, 1 John 4:1, Jude 1:4.

18. Defining Heresy and Heretics

Heresy is any doctrine that deviates from the foundational truths established by Christ and the Apostles in the New Testament before 70 AD. Heretics are those who promote such beliefs. There are no "secondary doctrines"; any teaching that contradicts Scripture is a dangerous "doctrine of devils." Truth must be determined by the Bible alone, rejecting the traditions of men, Church Fathers, or councils as authoritative.

Comprehensive list of Supporting Verses: Jeremiah 17:5, Matthew 15:9, Acts 20:30, Romans 16:17, 1 Corinthians 11:19, Galatians 1:8-9, Galatians 5:20, Colossians 2:8, Colossians 2:22, 1 Timothy 1:3, 1 Timothy 4:1-7, 1 Timothy 6:3-5, 1 Timothy 6:20, 2 Timothy 2:16-18, 2 Timothy 4:3-4, Titus 1:14, Titus 3:9-11, Hebrews 13:9, 2 Peter 2:1, 1 John 2:18-19, 2 John 1:9-10, Jude 1:4.

19. How to Deal With Heresy and Heretics

Believers must deal with heresy by first identifying it through rigorous testing against Scripture. Once a teaching is confirmed as false, the Bible commands believers to mark and avoid those who cause divisions contrary to sound doctrine. This involves not listening to them, not receiving them into one's home or church, and not offering them support. The goal is to earnestly contend for the faith and refute their errors, while avoiding endless, unprofitable debates.

Comprehensive list of Supporting Verses: Deuteronomy 13:3, Isaiah 8:20, Jeremiah 23:16, Jeremiah 27:9-16, Matthew 7:15, Matthew 18:17, Romans 16:17-18, 1 Corinthians 5:11, 2 Corinthians 6:14-17, 2 Corinthians 11:13, Ephesians 5:11, 1 Timothy 1:3-4, 1 Timothy 6:3-5, 1 Timothy 6:20, 2 Timothy 2:16, 2 Timothy 3:5-8, Titus 1:10-14, Titus 3:9-11, 1 John 4:1, 2 John 1:10-11, Jude 1:3.

20. Defining Death

Death is a state of unconscious "sleep" in the grave, not an immediate transition to heaven or hell. The dead are unaware of the passage of time and have no knowledge, thoughts, or feelings. The concept of an inherently "immortal soul" that lives on after death is rejected as a lie originated by the devil. Humans are mortal; only God is immortal. The "spirit" that returns to God at death is the "breath of life," not a conscious entity. The dead, including righteous figures like King David, remain in their graves awaiting the resurrection. The hope for the believer is the future resurrection, when they will receive an immortal, "angel-like" body.

Comprehensive list of Supporting Verses: Genesis 2:7, Genesis 3:4, Genesis 25:8, Exodus 7:11, Leviticus 20:27, 1 Samuel 28:3-25, 1 Kings 2:10, 1 Kings 11:21-43, 1 Kings 14:20-31, 1 Kings 15:8-24, 1 Kings 16:6-28, 1 Kings 22:40-50, 2 Kings 8:24, 2 Kings 10:35, 2 Kings 13:9-13, 2 Kings 14:16-29, 2 Kings 15:7-38, 2 Kings 16:20, 2 Kings 20:1-21, 2 Kings 21:18, 2 Kings 24:6, Job 4:17, Job 14:1-21, Job 17:13, Job 27:3, Psalm 104:29, Psalm 115:17, Psalm 146:4, Ecclesiastes 9:5-10, Ecclesiastes 12:7, Isaiah 8:20, Ezekiel 18:20, Daniel 2:2, Matthew 9:24-25, Matthew 13:43, Matthew 22:30, Matthew 24:23-24, Mark 5:39-42, Mark 12:25, Luke 8:49-56, Luke 20:35-36, John 5:28-29, John 11:11-44, John 20:17, Acts 2:29-34, Acts 5:2-29, Acts 16:16-18, Acts 17:11, 1 Corinthians 15:3-4, 1 Corinthians 15:50-55, 2 Corinthians 5:1-8, 2 Corinthians 11:14, Philippians 1:21-24, 1 Thessalonians 4:13-18, 1 Timothy 6:15-16, 2 Timothy 4:6-8, Hebrews 9:27, James 2:26, 2 Peter 3:10, 1 John 3:2, Revelation 12:9, Revelation 13:13-14, Revelation 16:3-14, Revelation 21:4, Revelation 22:12.

21. Defining the Second Coming

The Second Coming of Christ will not be a secret event but a visible, global phenomenon that "every eye shall see." Its timing is unknown and will be sudden, like a thief in the night. At His return, the righteous dead will be resurrected, and together with the living righteous, they will be caught up to meet the Lord in the air. Simultaneously, the wicked will be slain by the "brightness of his coming." The earth will then be left desolate and uninhabited during the thousand-year Millennium, as the saints will be with Christ in heaven.

Comprehensive list of Supporting Verses: Job 19:25-26, Psalm 50:3-4, Song of Solomon 2:8-10, Isaiah 11:3-4, Isaiah 24:23, Isaiah 34:2-4, Jeremiah 13:12-15, Jeremiah 25:30-33, Daniel 7:13-14, Daniel 7:27, Matthew 13:20, Matthew 16:27, Matthew 24:3-51, Matthew 25:1-46, Matthew 26:64, Mark 4:16, Mark 8:38, Mark 13:32-37, Luke 8:13, Luke 12:36-40, Luke 17:22-37, Luke 19:12-15, Luke 21:36, John 11:23-25, John 14:1-3, Acts 1:9-11, Acts 3:19-21, Romans 6:9-10, Romans 8:21, Romans 13:12, 1 Corinthians 1:7-8, 1 Corinthians 4:5, 1 Corinthians 15:25-26, 1 Corinthians 15:51-52, Philippians 1:6, Philippians 3:20-21, Philippians 4:5, Colossians 3:4, 1

Thessalonians 1:10, 1 Thessalonians 3:13, 1 Thessalonians 4:13-18, 1 Thessalonians 5:2-3, 1 Thessalonians 5:23, 2 Thessalonians 1:7-10, 2 Thessalonians 2:7-12, 2 Thessalonians 3:5, 1 Timothy 4:1, 1 Timothy 6:14, 2 Timothy 2:12, 2 Timothy 4:8, 2 Timothy 4:18, Titus 2:13, Hebrews 9:28, James 5:7-8, 1 Peter 1:5-13, 1 Peter 4:7, 1 Peter 5:4, 2 Peter 3:3-4, 2 Peter 3:10-12, 1 John 2:28, 1 John 3:2, 1 John 4:17, Jude 1:14, Jude 1:24, Revelation 1:7, Revelation 5:10, Revelation 6:12-17, Revelation 11:15, Revelation 16:12-21, Revelation 18:1-5, Revelation 19:15-21, Revelation 20:5-6, Revelation 22:5, Revelation 22:20.

22. Defining Daniel's 70th Week

The prophecy of Daniel's 70th week was completely fulfilled historically and is not a future seven-year tribulation. This final "week" corresponds to the seven-year Jewish-Roman War from 66 AD to 73 AD. The destruction of the Jerusalem Temple and the permanent cessation of sacrifices in 70 AD occurred "in the midst of the week." The war's conclusion in 73 AD marked the end of the Old Covenant system and the beginning of the Church Age.

Comprehensive list of Supporting Verses: Deuteronomy 28:52-57, Daniel 9:24-27, Matthew 24:1-34, Mark 13:1-30, Luke 19:43-44, Luke 21:20-32, John 4:21-24.

23. Defining the Millennium or 1000 Years

The Millennium is a literal 1,000-year period that begins at the Second Coming of Christ. During this time, the resurrected and translated saints reign with Christ in heaven. Meanwhile, the earth remains desolate and empty of human life, serving as the "bottomless pit" where Satan is bound. The wicked remain dead in their graves until the second resurrection for judgment at the end of the 1,000 years.

Comprehensive list of Supporting Verses: Isaiah 11:4-9, Isaiah 13:9, Isaiah 24:1-22, Jeremiah 4:23-28, Jeremiah 25:33, John 5:28-29, John 14:1-3, 1 Corinthians 6:2-3, 1 Thessalonians 4:16-17, 2 Thessalonians 1:7-8, Revelation 1:7, Revelation 6:12-14, Revelation 16:18-21, Revelation 20:1-10, Revelation 21:2-3, Revelation 22:11-12.

24. Defining the Book of Life, Election, and Predestination

Every person's name was written in the Lamb's Book of Life from the foundation of the world, as God desires all to be saved. However, salvation is conditional, and a name can be blotted out through unrepentant sin and unbelief. Predestination refers to God's plan for believers to be adopted and conformed to Christ's image, not a pre-selection of certain individuals for salvation and others for damnation. Election is based on God's foreknowledge of who would respond in faith.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Psalm 69:28, Psalm 139:16, Isaiah 4:3, Ezekiel 9:4, Daniel 12:1, Malachi 3:16, Matthew 22:14, Luke 10:20, John 1:12, Acts 13:48, Romans 8:29-33, Romans 9:11-24, Romans 11:5-7, Ephesians 1:4-11, Philippians 4:3, 1

Thessalonians 1:4, 2 Timothy 2:19, 1 Peter 1:2, 1 John 2:2, 1 John 4:14, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27, Revelation 22:19.

25. Defining Sins that Lead to Being Outside of the City of God

The New Testament provides specific lists of sins that, if practiced without repentance, will result in exclusion from the City of God on Judgment Day. These include idolatry, sexual immorality (fornication, adultery, homosexuality), theft, greed, drunkenness, witchcraft, hatred, strife, heresy, envy, murder, lying, and cowardice. While every sin is forgivable through repentance and faith in the Gospel, those who die in unrepentant sin will not inherit God's Kingdom.

Comprehensive list of Supporting Verses: Romans 1:28-32, 1 Corinthians 5:11, 1 Corinthians 6:9-10, Galatians 5:19-21, Ephesians 2:2-3, Ephesians 5:3-6, Colossians 3:5-9, 1 Timothy 1:9-10, 2 Timothy 3:2-5, Titus 3:3, 1 Peter 4:3, Revelation 9:21, Revelation 21:8, Revelation 22:15.

26. Defining How Books in Heaven Are Used on Judgment Day

The final accounting of Judgment Day operates strictly on a two-book model, designed to affirm imputed righteousness rather than human performance. The Lamb's Book of Life contains the names of all humanity, written from the foundation of the world, though names may be blotted out through unrepentant sin or idolatry. For the believer, this book holds the perfect, imputed righteousness of Jesus Christ, serving as their only acceptable evidence before the throne. There is no ledger of good deeds for the saint; their own works are rejected as *filthy rags*. Conversely, the books of deeds record the infractions of those who rely on their own self-righteousness. So long as the believer remains in Christ, His intercession upon the Throne of Grace shields them entirely from the books of deeds, ensuring there is *no condemnation*.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Nehemiah 13:14, Psalm 56:8, Psalm 69:28, Ecclesiastes 12:14, Daniel 7:10, Daniel 12:1, Ezekiel 3:20-21, Ezekiel 14:14-20, Ezekiel 18:20-26, Ezekiel 33:10-20, Malachi 3:16, Matthew 12:36, Luke 10:20, Romans 2:16, Romans 14:12, 1 Corinthians 4:5, 2 Corinthians 5:10, Philippians 4:3, Hebrews 4:13, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27.

27. Defining Hell and the Lake of Fire

The biblical term "hell" (Sheol) refers to the grave—the state of unconscious death. The concept of an eternally burning place of conscious torment is a pagan idea. The Lake of Fire is a future, finite event, also called the "second death," where the wicked are utterly destroyed and cease to exist, a view known as annihilationism. Phrases like "everlasting punishment" refer to the permanent result of destruction, not an unending process of torment.

Comprehensive list of Supporting Verses: Genesis 1:5-31, Numbers 11:2, Deuteronomy 32:22, 1 Samuel 1:22, 2 Samuel 19:4, 2 Kings 22:17, 2 Chronicles 34:25, Job 21:30, Psalm 9:17, Proverbs 16:4, Isaiah 34:10, Isaiah 43:17, Isaiah 47:12-15, Isaiah 66:24, Jeremiah 7:20, Jeremiah 17:27, Ezekiel 20:47-48, Zephaniah 1:14, Malachi 4:1-3, Matthew 5:22, Matthew 10:28, Matthew 25:46,

Matthew 26:6-13, Mark 9:42-48, Mark 14:3-13, Luke 7:36-50, Luke 10:38-42, Luke 12:46-48, Luke 16:23-31, John 5:29, John 11:1-44, John 12:1-11, Romans 2:5, Romans 9:22, 1 Peter 2:8, 2 Peter 2:4-9, 2 Peter 3:7-11, Jude 1:6-7, Revelation 6:17, Revelation 14:10-11, Revelation 16:14, Revelation 20:5-15..

28. Defining Eternal Life and the New Earth

At the end of the millennium, God will create a new heaven and a new earth, the eternal home for the redeemed. Eternal life is a gift from God, and to know Him and Jesus Christ is to possess it. In this restored creation, the New Jerusalem will descend from heaven, and God will dwell directly with humanity. There will be no more death, sorrow, or pain. Believers will have immortal, glorified bodies like the angels, and they will be like Christ, reigning with Him forever.

Comprehensive list of Supporting Verses: Genesis 2:9, Genesis 3:22-24, Genesis 7:9-15, Genesis 17:7-8, Exodus 17:5-6, Numbers 20:7-13, Deuteronomy 32:6, 1 Chronicles 29:10, Psalm 16:11, Psalm 21:4, Psalm 36:9, Psalm 37:11-29, Psalm 45:13, Psalm 48:1-3, Psalm 87:3, Psalm 104:4, Psalm 132:9-16, Psalm 133:3, Proverbs 4:9, Isaiah 11:6-9, Isaiah 12:3, Isaiah 25:8, Isaiah 30:19, Isaiah 35:10, Isaiah 52:1, Isaiah 55:1-3, Isaiah 56:5, Isaiah 60:20, Isaiah 61:3-10, Isaiah 65:17-25, Isaiah 66:22-24, Jeremiah 2:13, Jeremiah 3:19, Jeremiah 31:13-33, Jeremiah 32:38, Ezekiel 16:9-13, Ezekiel 34:15-25, Ezekiel 36:28, Hosea 1:10, Hosea 2:18, Hosea 13:14, Hosea 14:4, Joel 3:18, Daniel 2:35, Daniel 7:18-27, Daniel 10:5-6, Daniel 12:2-3, Zechariah 8:8, Zechariah 13:9, Matthew 5:3-12, Matthew 7:7, Matthew 11:5, Matthew 17:1-7, Matthew 19:29, Matthew 21:22, Matthew 22:1-14, Matthew 22:30-32, Matthew 24:37-47, Matthew 25:34-46, Mark 9:3, Mark 10:17, Mark 11:23-24, Mark 12:25, Mark 14:36, Mark 16:5, Luke 3:5, Luke 11:2-9, Luke 12:6-7, Luke 12:32, Luke 15:20-24, Luke 19:17, Luke 20:35-36, Luke 22:29-42, John 3:15, John 4:10-14, John 5:24-39, John 6:27-68, John 7:37-38, John 10:28-29, John 11:22, John 12:25, John 14:1-3, John 14:13-14, John 15:7-16, John 16:19-26, John 17:2-3, John 20:17, John 21:25, Acts 1:10, Acts 10:9-16, Acts 13:46-48, Romans 2:7, Romans 3:10-24, Romans 5:17-21, Romans 6:23, Romans 8:15-32, Romans 13:14, 1 Corinthians 2:9-12, 1 Corinthians 3:5-21, 1 Corinthians 9:25, 1 Corinthians 10:4, 1 Corinthians 15:26-58, 2 Corinthians 1:7, 2 Corinthians 5:1-10, 2 Corinthians 6:18, Galatians 3:7-29, Galatians 4:5-26, Galatians 6:8, Ephesians 1:5-14, Ephesians 3:6-20, Ephesians 4:22-24, Philippians 3:21, 1 Timothy 4:8, 1 Timothy 6:12-19, 2 Timothy 1:1-10, 2 Timothy 2:5-12, 2 Timothy 4:8, Titus 1:2, Titus 3:7, Hebrews 1:14, Hebrews 2:14-15, Hebrews 6:12-17, Hebrews 8:10, Hebrews 11:8-16, Hebrews 12:22-23, Hebrews 13:14, James 1:5-12, James 2:5, James 5:16, 1 Peter 1:4, 1 Peter 3:7, 1 Peter 5:4, 2 Peter 3:13, 1 John 1:2, 1 John 2:25, 1 John 3:2-22, 1 John 5:4-20, Jude 1:21, Revelation 1:6, Revelation 2:7-10, Revelation 3:4-18, Revelation 4:4, Revelation 5:10, Revelation 6:11, Revelation 7:9-17, Revelation 10:1, Revelation 18:1, Revelation 19:8, Revelation 20:14, Revelation 21:1-7, Revelation 21:10-25, Revelation 22:1-17.

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Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

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David Michael Curtis has spent decades building one of the largest interconnected independent Christian libraries in modern publishing. His work spans theology, biblical fiction, history, constitutional studies, marriage, and health, with more than one hundred and forty published books across Kindle and Audible.

Rooted in intensive topical study of the King James Bible, his writing is built upon a unified framework designed to examine Scripture through direct verse comparison rather than denominational tradition. His theological works and novels operate together as one connected body of material, carrying readers from systematic Bible study into fictional narratives that explore faith, persecution, culture, and discipleship across both ancient and modern worlds.

Through this lifelong project, David's goal has remained consistent: to create books that challenge readers to examine the Scriptures carefully, think deeply about their faith, and follow the biblical text wherever it leads.

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